The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLV. WHOLE NUMBER, 1294.] NEW YORK, JANUARY 3, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

Public Worship is celebrated every week-day in this City and Brooklyn as follows :—

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8¾ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

JANUARY.

6	Epiphany.
13	First Sunday after the Epiphany.
20	Septuagesima Sunday.
25	Conversion of St. Paul.
27	Sexagesima Sunday.

FEBRUARY.

2	Purification Blessed Virgin Mary.
3	Quinquagesima Sunday.
6	Ash Wednesday.
10	First Sunday in Lent.
13 15 16	Ember Days.
17	Second Sunday in Lent.
24	Third Sunday in Lent.
	St. Matthias' Day.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

January 6th.—Epiphany.—A. M., St. Michael's, Brooklyn. P. M., Trinity, East New York.

January 13th.—First Sunday after Epiphany.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

January 17th, Thursday.—A. M., Consecration of Grace Church, Williamsburgh, (probable.)

January 20th.—Septuagesima Sunday.—E., Church of the Messiah, New York.

January 27th.—Sexagesima Sunday.—A. M., Grace Church, New York.

February 3d.—Quinquagesima Sunday.—E., Meeting of the Brotherhood, Holy Trinity, Brooklyn.

February 10th.—First Sunday in Lent.—Ward's Island.

February 17th.—Second Sunday in Lent.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.

February 24th.—Third Sunday in Lent.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—Fourth Sunday in Lent.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.

March 9th.—Fifth Sunday in Lent.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 12th, Wednesday.—E., St. John's Church, Brooklyn.

March 16th.—Sixth Sunday in Lent.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 18th.—Tuesday in Holy Week.—E., Ascension Church, Green Point.

March 19th.—Wednesday in Holy Week.—E., Church of the Redeemer, Brooklyn.

March 20th.—Thursday in Holy Week.—E., St. Mark's Church, Williamsburgh.

March 21st.—Good Friday.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.

March 22d.—Easter Eve.—Church of the Holy Communion, New York.

March 23d.—Easter Day.—E., St. Stephen's, New York.

April 6th.—Second Sunday after Easter.—St. Mark's Church, New York.

⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

Acts of the Provisional Bishop.

December 7, A. M.—In St. Thomas', Mamaroneck, preached, confirmed thirteen, and addressed them—and confirmed two in private.

December 9, A. M.—In the Church of the Annunciation, New York, preached, confirmed twenty-eight, and addressed them.

December 11, A. M.—Presided at meeting of the Northern Convocation, in St. George's, Schenectady.

December 11, E.—In the same place, presided at a Missionary meeting, and delivered an address.

December 13, A. M.—In the Chapel of the Holy Innocents, Anandale, preached, confirmed sixteen, and addressed them.

December 13, P. M.—In the Chapel at Myersville, preached, confirmed six, and addressed them—and confirmed one in private.

December 15, A. M.—In St. Mary's, Beechwood, preached, confirmed six, and addressed them.

December 16.—Third Sunday in Advent, in the General Theological Seminary, preached on occasion of the Matriculation.

December 16, E.—Presided at a Missionary meeting in Christ Church, New York.

December 23, A. M.—In St. Paul's Chapel, New York, at the stated Advent Ordination, admitted James A. M. La Tourette to the Diaconate, and ordained the Rev. J. F. Delaplaine Cornell, Deacon, to the Priesthood. Sermon by the Rev. Dr. Henry. At the same time and place, confirmed five, and addressed them.

December 23, E.—In the Church of the Transfiguration, preached, confirmed six, and addressed them.

December 25, Christmas, A. M.—In the Church of the Transfiguration, preached, and administered the Holy Communion.

December 30, Sunday after Christmas, E.—In the Church of the Holy Martyrs, preached.

New York.—On the Feast of St. John the Evan[illegible] at the Second Service in Trinity Church, there were [illegible] clergymen officiating, and a sermon appropriate to the festival was preached by one of the reverend gentleman present.

On the Feast of the Holy Innocents, in the same church, the clergy officiating were the Rev. Drs. Haight and Ogilby. A very excellent discourse on the Infant Martyrs was preached by the Rev. Dr. Haight. These Saints' Day Services, we are glad to see, are beginning to be well attended.

The anniversary of the Church of the Holy Innocents [illegible] celebrated on Holy Innocents' Day, according to the established usage in this parish.

Morning Prayer was said at nine o'clock, followed at eleven o'clock by the Litany and the celebration of the Holy Communion. The second Service was in great part choral. The church was very beautifully adorned for the festival, evergreens being placed at every convenient point, and the font filled with flowers. But the most striking feature of the whole was the Altar, which was vested with a white frontal embroidered in coloured silks, and superfrontal of green, also richly embroidered. The super-Altar was covered with a green cloth, bearing the legend Holy, Holy, Holy, and had upon it a cross wreathed with evergreen, and two candlesticks similarly ornamented; three large vases filled with flowers, and a profusion of holly boughs, completed the dressing. A canopy of evergreens shadowed the credence, and two large *coronæ lucis* of standard form stood in the choir without the sanctuary rails. The rector of the church, the Rev. John J. Elmendorf, preached the sermon on the occasion, and there was a large congregation in attendance, many of whom approached the Altar and received the Blessed Sacrament. After the services a large number of poor people, together with the children of the Industrial School, sat down to dinner at the rectory, and were waited upon by ladies of Holy Innocents' and other parishes. A Christmas tree was prepared for the young people; in the evening a child's party was given for the children of the parish school. Thus pleasantly and appropriately was the anniversary kept.

Western New York.—We have received a Charge to the clergy of the Diocese of Western New York, delivered August 15, 1855, at the opening of the Convention, in Christ Church, Binghamton, on the "Avenues of Infidelity," being the third Charge by the Right Rev. William Heathcote De Lancey, D. D., D. C. L. Oxon., Bishop of the diocese. The Charge is an able vindication of the high claims and character of our Holy Religion, and brings out very forcibly the many insidious by-paths through which men's souls are led on, step by step, to the broad avenues of Infidelity. The responsibility of the Christian Priesthood is earnestly dwelt on by the right rev. prelate at the close of his Charge. Addressing the clergy he says :—

"In closing up the avenues of infidelity, then, for the protection of your flocks, it is needful that you look to yourselves, in the maintenance of a character appropriate to your position as the heralds of salvation. To a verified commission, sound doctrine, and adequate learning, must be annexed a devout and earnest mind, a holy life, and unsparing devotion of soul and body to the work. All personal, domestic, social and secular relations, must succumb to that 'office and ministration in the Church of God,' which, we trust, you have been inwardly moved by the Holy Ghost to take upon your souls. To the overwhelming motives which prompt us to fidelity, devotion, and zeal, annex the fearful thought that a relapse into sin may not only shut out others from the fold, but sap the foundation of belief in the minds of those within its limits, drive the sheep into the wilderness, and bring everlasting destruction on yourselves and them. While on the other hand, an example of ministerial fidelity will help to rivet divine truth on the minds of your flocks, ensure to yourselves the promised crown of glory, and make both you and them 'meet to be partakers of the inheritance of the saints in light.'"

New Jersey.—An Epiphany Pastoral to the Clergy and Laity of the Diocese of New Jersey, for Foreign Missions.

Dearly Beloved Brethren :—The morning twilight of the Advent has burst out into the full sun-tide of the Nativity. The threefold witness of the Incarnate God; the martyr-deacon; "the disciple whom Jesus loved;" the infant sufferers for the Christ; has been repeated in our ears. We are on the very verge of the high noon which broke upon the world in the Epiphany. Are we mindful of the argument of Evangelical Isaiah: "Arise, shine; *for* thy light has come!" Has not *our* "light" "come?" Shall not *we* "arise," and "shine?" Why, the heathen scouted him who had a burning lamp, and would not light his brother's candle for him! How they will scoff at us when we pass with them to the left, if we refuse to do it now! Nay, my beloved, we may pass without them; for is it not written, "Many shall come from the East, and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven; but the children of the kingdom shall be cast out into outer darkness?"

At this propitious time, the "Epiphany Appeal" for Foreign Missions comes to us from the Committee who, with such intelligent devotedness, conduct these labours of the Church's love, to remind us of their wants, and of our duty. Why should I say, "*their* wants," when it is God's heathen, for whom they plead? Why should I say, "our *duty*," when "it is more blessed to give than to receive?" Shame on the "nine hundred and sixty parishes" who have not learned that yet! The Mission school at Athens, world-honoured in its blessings to the Greeks; the African Mission, laying the foundat'on of unborn empires for our Lord, and for His Christ; [illegible] place," and, in spite of all discouragements, still struggling on "into the perfect day." How much that parish, how much that soul is to be pitied that has no share in these investments of immortality! "Verily, I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto Me."

St. Paul was "a debtor to the Greeks, and to the barbarians." If the bounty of the Saints was to be borne up to their own household of the faith at Jerusalem, he was at hand to bear it. If "the Britons, cut off from all the world," were to receive the tidings of salvation, who else to go with them? Nothing was "foreign" in his application of the Gospel. If there was, it was the most "domestic" to his heart, because the farthest from the grace by which it lived. How shall we justify our claim to the succession of his Apostleship if we imitate not his zeal in its extension? How can that be an Apostolic which is not a Missionary Church? Who cares for a Catholic Episcopate which does not its best to "preach the Gospel to every creature?"

Dearly beloved, these are questions which it is better you should answer now than when the Judge has come. To this end, I affectionately and earnestly desire that this Pastoral and the "Epiphany Appeal" of the Foreign Committee for 1856 be read in every Church in this diocese on the Sunday after Christmas; and that, on the festival of the Epiphany, a collection for Foreign Missions be made *in every parish.* A heathen poet said: "I am a man; and nothing human can be foreign to my heart." How is he a Christian to whom every heathen is not a neighbour? And how can he have hope in Christ who does not love his neighbour as himself? "As many of you as have been baptized into Christ have put on Christ." "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all."

Affectionately your Bishop,

G. W. Doane.

Riverside, the Innocents' Day, 1855.

The Rev. E. A. Hoffman, who is so zealously and effectively carrying on the Church's work at Elizabeth, has addressed the following Pastoral Letter to the parishioners of Christ Church :—

Dear Brethren :—In fulfilment of my solemn ordination vow, "to search for the sick, poor, and impotent people of the parish," that they may be relieved by your alms and those of others; and to aid you to fulfil that apostolic injunction, "as you have opportunity" to "do good unto all men, especially unto them who are of the household of faith," I propose for the coming winter the following plan of District Visiting.

The parish will be divided into districts, each of which, under the supervision of the rector, will be placed under the charge of a member of the parish. They will consider themselves, through the ministers of the parish, responsible to God for the poor and indigent people living in their several districts. They will search for the sick and the poor, that they may be relieved. They will find out those that are living without God in the world, and in neglect of His Church. Their rule of action will be the relief of all within their reach, but especially those of our own household of faith. Money will be sparingly given, and in no case will relief be granted until it has been inquired into. Cases of spiritual want will be *immediately* reported to the clergy. And that there may be unity of action, and equal distribution to all, they will meet the rector every second Thursday evening in the school room, when each case will be reported.

There can be no better plan than this. Economy and discretion, so indispensable to true charity, will be secured. Your rector's hands will be sustained. The needs of all will be cared for alike. The children will be brought to Holy Baptism and the Sunday school. The careless will be brought to Church. The hungry will be fed, the naked clothed, and the sick visited. And, what is best of all, we shall realize the brotherhood of our humanity—the unity of our membership in Christ—and communion one with another.

A number of the parishioners have cheerfully offered themselves as visitors; and I bespeak your earnest co-operation in carrying out the plan. Your assistance may be given,

1. By money dropped from time to time in the alms-chest in the chapel.
2. By clothing or provisions sent either to the rectory or to the committee of ladies which is in the school room every Saturday immediately after Morning Prayer.
3. By assisting in the making of articles of clothing, which may be obtained at the school room every Saturday, immediately after Morning Prayer.
4. By giving notice to the clergy or the committee that they may regularly send a poor family for "the crumbs that fall from your table," and by sending every applicant for alms to the clergy or the person who has charge of the district in which they live.
5. And above all, by remembering in your daily prayers, as well "those who watch for your souls," as those who are your poor brethren in Christ.

Your rector, and servant for Jesus' sake,

Eugene Aug. Hoffman.

Christ Church Rectory, 11 December, 1855.

Pennsylvania.—(*From our Philadelphia Correspondent.*)—Your Philadelphia correspondent, Mr. Editor, in common with your readers of the same fair [illegible], sends you a hearty greeting at this joyous season. Joyous, certainly it may be called, for without that which the season commemorates, what were any of those who profess and call themselves Christians, beyond the worshippers of the stocks and the stones; what were, then, all the boasted improvements in physical science, supposing, for the moment, that, without it, they could have been made, without so much comfort for a few days; but with it, so much enlarging of the soul for the hereafter. You got, Mr. Editor, a new dress in advance of the new step or stage in the [illegible] of that organ for the defence of "the truth in love," which you guide—may you soon need to get another [illegible] dress—may you have, that is, throughout the fast coming year, to use the present one so hard that before another Christmas-tide it will not be presentable, and that therefore you will be under the necessity of laying it aside for decency's sake; and when it is needed, may you have no hesitation about getting it.

Christmas in Philadelphia has, [illegible] years, been more and more observed as a Fest[illegible] [wh]ether it ought to be called a Holy Festival, in [illegible] of its keeping, it is not so easy to say; Church people keep it very generally as such, but those outside the Church who keep the day, do so as a matter of custom, as observing a mere holiday. The influence of the Church's ways is very distinctly seen, at such a time, wearing out, as they really are, the cold, formal ways of Quakerism. For two or three weeks preceding Christmas Day an unusual display [illegible] observed in the shops of the dealers in "varieties," [illegible] of the booksellers, and, indeed, in all those where [illegible] suitable for presents, or gifts of affection, are to be [illegible]. In due time the streets are alive with, first, the lookers-on, then the buyers of these things. These buyers are [illegible] means confined to those who really *keep* Christmas. [illegible] them may be seen, of course, Church-folks, every sort of Sectarians, Friends, and Jews; such is the force of a Christmas custom, that it brings under its sway even those who are but showing their entire want of consistent adherence to their own rites, in the noticing of it even in this way. The observance of the season, in the way of gifts, judging from the display made and the reports of the sellers, must have gone somewhat beyond some previous years. There is a point in this connection worthy of notice; it is this: the inclination to be extravagant in this matter, the proneness to vie with each other in the *expensiveness* of what is given, rather than in the *kindly, Christian feeling* which [illegible] the giving. Much of this latter doubtless there is; by it many a heart and hearth are made glad, and because of it many an earnest prayer is offered for those who give, and to many an one comes the double blessing which falls to the lot of him who gives.

It is not easy to tell how the Feast was kept in the various churches, seeing that it is difficult to be at more than one of them for a Service. Many of them are beautifully dressed in green wreaths, with branches of cedar and other trees. More can be said of St. Mark's than of any other. It had been rumoured for some time that a new choir was to make its appearance on Christmas Day, and, bad as the day was, several strangers went to attend the Festive Services there, in order that they might hear what was to be the improvement. As matters of that sort go here, they were not altogether disappointed, though they might certainly, under more favourable circumstances, have been far more gratified. The organ, as usual, was the first thing heard—and that really said that the player knew what he was doing, and how he ought to do it. The *Te Deum* and *Jubilate* were Boyce's, it is judged; and that was a vast improvement on what is so common in some of the churches on festival days, for then one is [illegible] sure to hear Jackson's *Te Deum*, and a like *Jubilate* [illegible]n's music. It has been well said that "his so-called [illegible] compositions are [illegible] stuff ever dignified with the name of music." However, there is no accounting for tastes, and some people seem to like this. To return to St. Mark's. The Psalms for the day were chanted; but they were chanted by so light a choir, that the attempted antiphonal chants had the effect of chanting straight through by one choir. Very few, if any, of the congregation took their part in the chanting. The *Ter Sanctus* was well sung, if the part of the Preface had been left off. As usual with such matters here, there had to be a grand break; and so there was no music with the *Gloria in Excelsis;* every one was left to say it as best he could. This Service was a first Service by the choir, which is composed of men, young women, and boys, under—judging from what they did on Christmas Day—a very good leader. Some other opportunity may be had of testing their improvement; it would be very unfair to judge them too severely on a first attempt. In connection with this matter, there can be but little risk in saying that there is great need for a school of Church music here. The performances—for such they really are—vary from bad to worse. There is not one church in Philadelphia in which the music can be said to be really ecclesiastical. True enough, now and then an attempt, like the one just mentioned, is made at giving a better tone; but it ends where it began, leaving the common music in the ascendant. Were there a Trinity Church here, something might be hoped from it. It may be said very freely, that the great debaser of Church music is the prevailing system of Sunday Services. The choir spoken of is only a Sunday one; there is another for week days. People have agreed to go, for a portion of Sunday, to be entertained at church. To contribute to this entertainment there, they have been in the habit of hiring a preacher—such is often the phrase; and, when they have the means, they also hire an organist and a few singers. The preacher must be a member of the Church, although he may sometimes be known to repudiate some of her ordinances. The organist and singers may be anything, or nothing, Unitarians or Roman Catholics—not good ones certainly—inclined to attend during the whole of the Service time, or running away the moment that this portion of the performance is finished. Ought this to be so? Can it be possible that there is not a sufficient number of persons in our congregations enough skilled in music who are ready and willing to bear their part in thus assisting in the celebration of Divine Service? There can be no question about the attention paid to music, at least among the wealthier members of our congregations. Thousands upon thousands of dollars are spent every year upon the musical education of their daughters, a little occasionally upon their sons;—and what does it all come to? In many cases, not much certainly; in too many, very little more than an air now and then, or a little display in the presence of strangers. It may be that we no longer advocate the teaching of all children to read, in order that they may be able to read the Bible. Such a motive has, perhaps, become antiquated; but that is no reason, surely, why those who have learned to read should not at any time read the Bible. Those who have learned to sing and play, seem to think, however, that, because they have learned to appreciate fine music, to distinguish between harmoniously arranged and well-performed tunes and those that are not so skilfully handled, therefore they must take no part in the musical portion of Divine Service. This is, surely, a very great mistake. In passing along the street, in the neighbourhood of the old true-blue Presbyterian meeting-houses, as they themselves used to call them, a hearty strain may often be heard, such as puts one in mind of what is meant by the "voice of many waters." It may not be quite so gentle, so exact, so well balanced, as one of our quartette clubs in the organ-loft; but it is the voice of men, and women, and children, of almost all ages, lustily and with a good courage singing praises to their great Creator; to Him in whom they hope for salvation; to Him whose blessed influence, they hope, will continue to sanctify them; to that holy, blessed, and glorious Trinity, on whom centre all their thoughts of comfort in the life that now is, or of happiness in that which is to come.

The Bishop has left town, for a good while, apparently, as the Episcopal residence has been *let, furnished.*

The *Episcopal Recorder* publishes a correspondence relative to the Bishop's suspension of labour for the remainder of the winter, in consequence of ill health. In a letter to the Standing Committee and Council of Advice, the rt. rev. prelate expresses his intention of passing the next three or four months in Georgia and Florida. Bishop Lee, of Delaware, has consented to perform such Episcopal offices as may be required, during this time, in the eastern part of the diocese, and Bishop Upfold has offered to perform the same in and near Pittsburgh. During a portion of the same time it is hoped that Bishop Lee will be relieved by the kind offices of the Bishop of Georgia. Before leaving, the Bishop was to authorize the Standing Committee in conformity with Canon III., of 1853, to act as the Ecclesiastical authority of the diocese in cases not otherwise provided for. It is expected that the Assistant Bishop of Virginia will perform Episcopal duties in this diocese during the month of January.

Connecticut.—A correspondent of the *Calendar* gives the following facts in relation to the organization and history of the church at West Haven :—"It is somewhat uncertain when the parish was first organized, but the probability is, that it was soon after Dr. Johnson conformed to the Church in 1722, perhaps in the course of the next year. Mr. Johnson was succeeded in the rectorship of the church at West Haven by Jonathan Arnold, in 1737, who also had been a minister of the Congregational order. The church, in which we meet at present and worship our adorable Creator and Redeemer, was erected under his auspices in 1739. It has been enlarged and thoroughly repaired within the last few years, so that it is, notwithstanding its great age, one of the most convenient and beautiful churches of its size in the diocese. The clergy of New Haven county convened in this parish on the 10th and 11th of the present month. Besides the rector, the following clergy were present :—Rev. Drs. Clark and Beardsley, and the Rev. Messrs. Bennett, Baldwin, Brewster, Covell, Davis, Dewey, Littlejohn, Olmstead, Putnam, Richardson, Scott, Shannon, Vibbert, Atwater, of Litchfield county, and Holcomb, lately appointed missionary for Africa. On Monday evening, after Prayers by the Rev. Messrs. Davis and Olmstead, an excellent sermon, suitable for the season of Advent, was delivered by the Rev. L. T. Bennett, from Rev. xxii. 16. On Wednesday morning, (a meeting for business having been previously held at the parsonage,) Prayers were offered by the Rev. Messrs. Vibbert and Scott, after which a sermon was preached by the Rev. Mr. Littlejohn, from Mark xii. 37. In the afternoon Prayers were read by the Rev. Messrs. Covell and Dewey; the youth of the parish, and the Sunday-school children, were addressed by the Rev. Mr. Richardson, and the subject of Missions was presented by the Rev. Messrs. Holcomb and Scott, and the Rev. Dr. Clark, after which a collection was taken for the Board of Missions. At the concluding service in the evening, the Rev. Mr. Putnam officiated at the desk, and a sermon was delivered by the Rev. Dr. Beardsley, from Matt. viii. 34. All of these services were well attended."

At a meeting of the Standing Committee of this diocese, held at Middletown, Dec. 18th, 1855, Rev. Samuel Farmar Jarvis, M. A., Deacon, was recommended to the Bishop to be ordained a Priest; John Christian Jacobi, a candidate for the Order of Deacons under Canon VII. of 1853, to be ordained a Deacon; and Walter Mitchell, A. M., Harv. Univ., James Edward Coley, B. A., Trin. Coll., and Sylvester Clarke, to be admitted candidates for Orders.

Maryland.—The Right Rev. the Bishop of the diocese visited the Chapel of St. Barnabas, Baltimore, on the evening of the Fourth Sunday in Advent, and administered the Sacramental Rite of Confirmation to twenty-seven candidates. The Bishop also preached on the occasion. St. Barnabas' is a missionary chapel, and is under the charge of the Rev. Edward B. Tuttle, City Missionary.

Virginia.—We learn from the *Southern Churchman*, that the new Chapel of the Theological Seminary of Virginia was recently consecrated to the service of Almighty God, by the Rt. Rev. the Asst. Bishop of the diocese. The day being fine, a large congregation assembled from Washington, Georgetown, Alexandria, and the neighbourhood of the Seminary. The Bishop and clergy met at the house of the Rev. Dr. Sparrow, and thence proceeded to the Chapel; entering it, they advanced to the chancel, repeating the 24th Psalm. And, after the appointed prayer at the opening of the Consecration Service, the Rev. Wm. Sparrow, D. D., at the request of the Bishop, read the "Deed of Consecration." The Morning Service was performed by the Rev. Drs. Packard and May, of the Seminary Faculty, and the Rev. Chas. Dana, of Alexandria, after which a most eloquent sermon was delivered by the Bishop. In consequence of the increased number of students at the Seminary, the Episcopal High School, and the residents in the neighbourhood of the Seminary, the Rt. Rev. Bishop Johns made an appeal last June to the generosity of those who for so long a time had enjoyed the privilege of attending the gratuitous services in the Seminary Chapel. This was most generously responded to, and a sum amounting to about $4,000 was immediately contributed, and at the close of the Seminary year the improvements were commenced; and that the results were gratifying to all the friends of the Institution was apparent on the day of consecration, for from accommodating less than 200, it will now comfortably seat more than 400. The general expression of all present on the occasion was that of unqualified satisfaction at the vastly improved appearance presented to the eye both internally and externally. The difficulties were not few which the architect, Mr. Johns, had to contend with in rendering the old building, which was so plain in appearance, so utterly void of architectural proportions, both pleasing to the eye and agreeable to good taste. He has however succeeded in producing both architectural beauty and proportion. It was difficult to persuade those who had not seen the improvement going on, that it was not an entirely new edifice, for its height, length, and breadth being incereased, it tended greatly to produce this illusion. The general style aimed at by the architect, was that of the late Tudor, and the half timbered roof, the chancel, and the pews are arranged in accordance with that period, together with the entrance door and the central window, and the angular buttress towers in the front. From being formerly a small chapel, it has become by its increased proportions, a handsome, moderate size, transeptal parish church. The chancel arrangements remain nearly as before, the only alterations being in their style as adapted to the general effect of the interior.

A correspondent of the same paper gives the following interesting particulars of the old parish of Brandon :—"This large and growing parish, by an unanimous vote of the vestry, has lately been divided. The consent of the Bishop of the diocese, alone is wanting to complete this division. The large congregation of the Merchant's Hope Church will now have the benefit of services on every Lord's day, and a clergyman's whole time. The parsonage, with its appurtenances, will belong to Merchant's Hope, all claim on it having been renounced by the Brandon congregation. It is worthy of note, that a few years ago, Martin's Brandon parish was numbered among the dead. When an attempt was made to revive it, a little handful of Churchmen were all to second the effort. Now there are two congregations,—one of them, that of Merchant's Hope, second probably to no country congregation of the diocese, as to numbers and intelligence, and the other yearly increasing—both prepared liberally to sustain each its minister. The venerable edifice, the mother church, commonly known as Brandon Church, is shortly to be deserted for a beautiful building, of the Norman style, open roofed, with tower, porch and buttresses, now in process of erection. The old building was too far gone to decay to allow of such repairs as would make it comfortable. The new church will cost about $6,000. The architects are Messrs. Niensee and Neilson, of Baltimore. The old Church at Cabin Point will probably be refitted and thoroughly repaired, and there is every prospect of gathering here a large congregation in due course of time."

Alabama.—St. John's Church, Montgomery.—The consecration of this beautiful church took place on the 9th ult. The Consecration Service was most impressively performed by the Right Rev. the Bishop of the diocese, assisted by the Rev. J. Mitchell and six clergymen from the adjoining parishes. The ceremony was favoured by the presence of the Right Rev. the Bishop of Georgia, who preached an able and eloquent consecration sermon from the words of the inspired Psalmist, "How amiable are thy tabernacles, O Lord of Hosts," which was listened to with evident pleasure by an attentive and crowded audience. The church is built of brick, in the Gothic style, chiefly of the First Pointed period, with some admixture of Second Pointed in the tracery of the windows and mouldings. The ground plan is arranged in the manner following, viz.: tower, used as entrance, 18 by 18; nave, 80 by 45; chancel, 24 by 28; vestry, 19 by 12. The roof of nave is formed of moulded arched ribs, the width of the church, with tracery in the spandrels; moulded purlins divide the ceiling into compartments, and an embattled cornice of graceful outline runs the whole length of the church where the side walls meet the line of the roof. The chancel is divided from the nave by a bold and richly-moulded archway, and the ceiling is curved, and divided into compartments, which are intended to be enriched with polychromatic decoration of appropriate design. The windows are filled with stained glass, that for the chancel being of a more elaborate description, representing our Saviour and the four Evangelists, with correct and beautiful emblems in the tracery. Indeed, the whole finish of the interior bears evidence of careful study, and of a unity of design which is as agreeable to the eye as it is correct in architectural details. The main feature of the exterior is the tower and spire, (both built of brick and 130 feet high,) which, besides being ornamental in themselves, serve the triple purpose of an entrance to the church, a stairway to the organ gallery, and a capacious belfry. The lower part of the tower is a square 18 by 18, strengthened at the angles by buttresses of bold projection. At about 40 feet from the ground an octagon is made to grow from the square, pierced with openings and surmounted by a battlemented cornice, from which springs, to a height of 60 feet, the "heaven-directed spire," crowned with a gilt cross; bright emblem throughout the world for eighteen centuries of a Christian's faith, and divine source of a Christian's joy. It has been objected, and with some show of reason, that the spire would look better if raised 10 feet higher, but a loftier spire would have added considerably to the expense, and as one main object of the building committee was not to do more than they could pay for, this shortness of the spire, if fault it be, must be attributed to economy of means rather than to a defect in the design of the architect. The drawings were made by Frank Wills, Esq., of New York, and the whole of the works have been successfully carried out under the able superintendence of Chas. Humpage, Esq.

Ohio.—We regret to learn (says the *Western Episcopalian*) that Bishop McIlvaine has, since his return from his late visitation to the northern part of the diocese, been seriously ill, from a severe attack of neuralgia. When last heard from, he had obtained some relief. His sickness accounts for the delay of a circular to the parishes, requested by the Diocesan Missionary Committee.

The World at Home.

New Year's Day.—As far as the secular character of the day is concerned, nothing could surpass the geniality and heartiness of its observance. One or two of the churches were open, and in one only in this city was there a celebration of the Holy Communion. But even if the religious observation was not quite what we could wish, there is much at least to be thankful for in a day which heals so many disagreements, repairs so many broken friendships, and whose spirit is good will and affection to all.

The President's Message.—The President's Message was delivered to the two Houses of Congress on Monday. It is a somewhat lengthy document, and takes up severally the questions of Foreign Relations, particularly in reference to Central America, Recruitment, British Relations continued, Sound Dues, France, Greece, Spain, Mexico, Central America, Treaties, Treasury, Army, Navy, Post Office, Interior, Constitutional Theory of the Government, and the Constitutional Relations of Slavery.

Launch of a War Steamer.—The war steamer "Niagara," it is now definitely settled, will be launched from the Brooklyn Navy Yard, on the 8th inst., unless some untoward event occurs.

The Arctic Ship Resolute.—The British ship "Resolute," abandoned in the Arctic ice, was last week brought by Capt. Budington into the port of New London, with all her armaments, stores and equipments on board. She is a new and handsome vessel, and worth $100,000. When found, she had drifted over 1,000 miles from the place where she was abandoned.

The State Loan.—The *Albany Journal* says :—"Bankers are availing themselves of the new State 5 per cent. stock, issued on the 18th ult., and due January 1st, 1874, as a basis for banking purposes. Out of $1,700,000 secured by Mr. Rufus H. King, of this city, over $1,600,000 have been deposited by him in the Bank Department in trust for banks and bankers, who have purchased of him since the award; and Mr. K. has withdrawn from thence, in payment, upwards of $1,100,000 of the New York State 5 per cent. stock, maturing 1st of January next; and some $200,000 on Government securities of various kinds."

Resignation of Professor Lieber.—Francis Lieber, LL. D., has resigned his place of Professor of History and Political Economy in the South Carolina College at Columbia. Dr. Lieber has held his professorship for twenty years, and has discharged its duties with signal ability and success. During the term of his professorship, Dr. Lieber has prepared and published a number of works on political and judicial subjects, among which his Manual of Political Ethics and his very able Treatise on Civil Liberty and Self-Government stand conspicuous, which have made him widely and favourably known, which have drawn forth most emphatic commendations from the highest authorities, and have gained to their author the proud distinction of being elected a corresponding member of the French Institute.

Game on the Chesapeake and Vicinity.—Game is in profusion along the Potomac; one man near Mount Vernon has bagged 1,400 canvass-back ducks thus far in the season; in Seneca woods, one morning last week, a single person shot five wild turkeys, the fattest of which weighed 22 pounds; and for 20 miles above Georgetown there is good mallard shooting.

Property of the French Emperor Frozen In.—It is stated that one hundred and fifty canal boats, loaded with flour and grain, consigned to Louis Napoleon, are frozen in between Schenectady and Little Falls, N. Y. The amount of grain cannot be less than $1,000,000, and ten freight cars a day are employed to carry it to tide water. They were engaged with difficulty, as the amount of freight business on the Central Road is enormous.

City Debt of Boston.—The Standing Committee on the reduction of the city debt have made a report, showing that the consolidated city debt now stands at $7,655,149.77—viz.: City debt, $1,838,688.66, and water debt, including loan authorized but not yet negotiated, $5,816,461.11. The means of payment are—cash, $520,627.72; bonds and mortgages, $652,218.54. Total, $1,172,846.26; thus leaving a net debt at the close of business on the 20th December, 1855, of $6,482,303.51.

Products of the Industry of Boston.—The returns to the Secretary of State of the products of the industry of Boston, for the year ending June 1, 1855, as compiled for the Boston Almanac, show that iron, exclusive of that for nails, was manufactured to the value of $1,525,000; steam engines and boilers, $1,835,000; iron railing, iron fences, safes, &c., $562,500; glass ware, $1,190,000; piano fortes and other musical instruments, $1,984,700; watches, gold and silver ware, and jewelry, $617,000; saddles, trunks and harnesses, &c., $757,200; brushes, $225,000; upholstery, $1,550,800; sails, of American fabric, $431,172; sugar refined, $2,000,000; chair and cabinet ware, $1,063,800; tin ware, $416,500; linseed oil, $500,000; camphene and burning fluid, $500,000; flour, $870,000; boots and shoes, $193,000; building stone, $323,000; marble prepared, $311,000; horses (4,800), $361,625; cows (132), $5,405; casks, $158,000; distilled liquors, $2,495,000; beer, $238,000; friction matches, $50,000; bakeries, $935,000; clothing, *eight million five hundred thousand dollars!* No less than 227,408 likenesses were taken by the daguerrean process during the year.

Mortality in New York.—The deaths in this city last week numbered 331, showing an increase of two over those of the week previous. The city, considering the sudden extremes in the weather, is remarkably healthy. Of the above number, 63 were men, 55 women, 132 boys, and 81 girls.

Mortality in Brooklyn.—The whole number of deaths in this city for the week ending Dec. 29th were: Males, 36; and females, 32—of which were adults, 18, and minors, 50: total, 68.

Webster's Spelling Book.—The first draft of Webster's Spelling Book was made in the year 1782. Most persons regarded his design as useless, and many had strong objections to the changes he proposed. Only two of his friends, John Trumbull and Joel Barlow, encouraged him with any hope of success. "No printer would undertake the publication on his own responsibility; and Mr. Webster was at last obliged to incur the whole risk, with a certainty, if the book failed, of being made a bankrupt for life." Though the work was, on the whole, received favourably, yet it made its way slowly into schools for a number of years. As it became more popular, the booksellers were glad to purchase the copyright, by allowing him a few mills on each copy. Though Mr. Webster's share of the profits was small, yet it furnished, at a subsequent period, nearly all the support of his family during the twenty years which he bestowed on the preparation of the American Dictionary. Thirty-three millions of the Spelling Book have now been printed, and the circulation in 1854 was 1,129,000 copies. "Without the Spelling Book, the Dictionary could never have existed."—*Barber's Sketches.*

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Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XII.—THE WICKEDNESS OF THE ANTEDILUVIAN WORLD.

After the commission of the first and great offence, impiety and human wickedness spread with awful rapidity among mankind, and more especially among the progeny of Cain. The first great outbreak on the laws of God, and on the social rights of mankind, was made by Lamech, in the seventh generation—the first polygamist on earth, who took unto him two wives, Adah and Zillah. Such was the origin of polygamy; and the evil example of Lamech spread with great rapidity among mankind, and gained such a firm hold on human society, that, in many countries, it prevails even at the present day.

In the case of Lamech, there is reason to believe that the sin of murder and the crime of adultery were coexistent with each other. And hence we read: "And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech; hearken unto my speech; for I have slain a man, to my wounding, and a young man, to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold." Dr. Shuckford supposes there is an omission of some preceding speech or conversation between Lamech and his wives; as though Lamech had said to them, "Why should you render yourselves miserable? It is true that Cain murdered his brother; but God, in His mercy, gave him space for repentance, and threatened any person who should murder Cain with a sevenfold vengeance." In the antediluvian world, the nearest akin to the murdered person had a right to avenge his death by taking away the life of the murderer; and the fear of such a retribution would fill the mind of Lamech, and the minds of his wives, with constant dread, although he attempted to calm his fears, by arguing, that if the murder of Cain would be avenged sevenfold, the murder of Lamech would be avenged seventy and seven fold. Such was the impious presumption of Lamech, and such the miserable sophistry by which he attempted to deceive himself.

But a careful perusal of sacred history would clearly show to us those numerous and aggravated evils which the practice of polygamy has brought upon mankind. This is more especially manifest from the mixture of the descendants of Seth with the wicked progeny of Cain; the former being called the sons of God—that is, the worshippers of God—and the latter, the daughters of men. Hence we read: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and took unto them wives of all which they chose." That is, they took as many of them as they chose; whereby the floodgates of vice and wickedness were opened, and the waters of strife and misery were spread on the world. The practice of polygamy opened the way for the practice of human violence and cruelty; for wicked men, having trampled on the rights of the weaker sex, had to defend their wicked conduct by every species of human violence.

We might render the foregoing words—There were tyrants in the earth before the flood, and such men led the van in the ways of all impiety and wickedness. And in like manner, after the flood, powerful men had unlawful connections with inferior women; and the children which sprung from those illicit connections were the renowned heroes of antiquity. In looking over the history of those early times, and more especially over the history of the ancient Israelites, we may clearly perceive that the scourges of the world were unlawful children; and in that way the wickedness of men was made to operate as a punishment upon mankind. Those passages of Scripture, which we have already quoted, contain the history of the origin of adultery and fornication; and while they show the evils which have been produced by the indulgence of unbridled lust, they show that the law of marriage, which was established in Adam and Eve at the foundation of the world, was holy, just, and good, and laid the only sure foundation of peace in human society, and secured the best interests and welfare of mankind.

The foregoing narrative agrees with the known character of what are called the great men of those early times, who were ambitious, rapacious, and bloodthirsty, and cruel, and the early tyrants of the world. And hence we read: "There were giants in those days; and also, after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were, of old, men of renown." Those Nephalim, or giants, were apostates from the worship of the living God, the originators of idolatry and tyranny, and the public oppressors of mankind. The Septuagint has translated the word γιγαντες, and which may be justly rendered earth-born, carnal, devoid of the fear of God—the slaves of their own appetites and passions. The word *giants*, therefore, when it is retraced to its original meaning, will make a just distinction between the sons of God and the sons of men. Those giants of the earth, we may repeat, were earth-born, carnal, the offspring of polygamy—impious and cruel, the public enemies of God, and the public scourges of mankind.

We are not to appeal to the example of those Nephalim, or giants of old, for the divine authority of civil government, but to our own native and intuitive conviction of moral or social obligation, which is, in truth, the only foundation of all civil government, and without which civil government could not exist. All righteous and civil government among mankind must be founded on a recognition of the divine authority of our own native sense of social obligation, and the great law of social equity: "As ye would that men should do unto you, do ye also unto them." That is, in truth, the only sense in which the authority of civil governments can be divine. And those civil governments, which in their administrations do most openly recognize the great law of social equity as being of divine authority, will always be the most powerful in their administration, and the most permanent in their duration, and will be most happily exempted from all popular commotions, and from all national revolutions, and will be the most likely to continue as long as human nature shall endure. Such is the divine wisdom and such the divine authority which have been divinely recognized in the following words: "By Me kings reign, and princes decree justice; by Me princes rule, and nobles, even all the judges of the earth." Prov. viii. 15.

We say, again, that without our own native sense of moral and religious obligation, no civil government could exist among mankind, any more than it does among the brute creation. And our Blessed Redeemer has Himself embodied all our social obligations in the great law of social equity; and therefore every human law that is in social harmony with that great and primal law must be of equal obligation upon all mankind; while, on the other hand, every ordinance of man that is in open and direct hostility to that divine and primal law, must be both impious and anti-human—a trespass on the rights of man, and on the prerogative of God Himself. No man could ever acquire a divine right to do that which is wrong, either in civil or religious matters; and hence all human authority must of necessity appeal to the native and intuitive perceptions of mankind, both moral and religious; and every refusal to do so, on the part of public governments, must needs involve an implied acknowledgment that their authority is not divine. Such, of necessity, must be our last appeal, and be our most direct appeal to God Himself, the author of our being, the sustainer of our lives, and to whose universal and unceasing inspiration must be retraced our native and intuitive perception of both moral and religious duty, and every social and religious feeling of mankind.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them." Gen. vi. Such is the character which has been given to us in the Sacred Volume of the wickedness of mankind before the flood. Therein the corruption of the human heart is powerfully and awfully delineated; but the most appalling part of the foregoing passage of Holy Writ is that which relates to the paternal sympathies of God Himself, under all the aggravating wickedness of mankind. The Deity was grieved and sorely disappointed by the wickedness of men; His divine purposes had been contravened by human wickedness; His parental hopes had been entirely blasted, and His benevolent heart had been pained and sorely grieved, and so awfully grieved, that it repented the Lord that He had made man upon the earth, and it grieved Him at His heart; and insomuch that, in His righteous indignation, he had determined to destroy mankind, whom He had made, from off the face of the earth. But Noah, happily, found grace in the eyes of the Lord.

The sacred historian has added: "The earth, also, was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted His way upon the earth." Corruption and violence, human impurity and human cruelty, were the two flagrant evils of the antediluvian world. Impiety towards God gave loose the reins to all the human appetites and passions, and all impurity and human cruelty prevailed among mankind. The people of the old world, and more especially the progeny of Cain, had awfully departed from God; and the knowledge had been lost among them, and human wickedness and human misery prevailed as a flood, until the flood of divine retribution overtook them in their sins. Impiety and human cruelty will always, of necessity, be coexistent and coequal in the world; for whenever the hearts of men have been alienated from God, the Father of mercies, and the parent of the human race, mankind will be alienated from each other and at enmity among themselves. In the celestial kingdom of our Heavenly Father every heart will be right with God, and all human hearts will there be right towards each other. In that happy world, the work of righteousness will be peace, and, the effect of righteousness, quietness and assurance for ever.

J.

(*To be continued.*)

For the Churchman.

RELIGIOUS LIBERTY IN TURKEY.

The memorial of the Evangelical Alliance at Paris to the Sultan of Turkey, in favour of his Christian subjects, in civil and religious matters, appears to be singularly unsuited to its purpose, less from the absence of any disposition on the part of that sovereign to comply with any request the yielding of which might give his Christian subjects satisfaction, than from the manner in which he is approached—reference as to the general inefficiency of his mandates on the interior government of Turkey, being in the last degree insulting; displaying, moreover, entire ignorance as to the mode in which the object of these benign but unenlightened petitioners is to be realized. As to the views entertained by the Sublime Porte, we have the following announcement from one of the ministers of the Sultan, attributed in Lamartine's History of Turkey to Abdul Medjid:

> To make the political, civil, and religious conditions so equal between Mussulmen and Christians of every denomination throughout the empire, that they no longer would be under the laws of the Sultan, but one and the same people under different races and religions. In a word, to nationalize all the fragments of nations that cover the soil of Turkey by so much impartiality, amenity, equality, and toleration, that each of these populations should find its honour, its conscience, its security, interested in concurring towards the maintenance of the empire in a species of monarchical confederation under the auspices of the Sultan.

However impracticable this policy may appear, it discloses the extent to which political considerations compel a relaxation of distinctions, in themselves arbitrary and unjust. The problem, it is thus seen, is sought to be resolved by means of an impossible amalgamation; Mussulman intolerance is ready to yield in any shape to civil necessity. The rayahs, or Greeks, who compose a large portion of the Christian subjects of the Porte, whenever sufficiently strong in numbers, have stood independently of all the decrees of the general Government; not only have they had their own local laws, but determined the amount of yearly taxation; only making their appeal to the islami code in disputed transactions with Turks. In their case, there has been no acknowledgment of any principle of tolerance, yet, relying on their own strength, they have overmatched their arrogant and indolent masters. Wherever the rayahs have been, in the constitution of their municipalities, of inferior strength, or have intermingled with their superiors, the extent to which the local system allows of personal interference in every particular, has caused them to be oppressed in the most extreme minutiæ, the full bigotry of Mohammedanism being invariably developed in the absence of any countervailing check. It is altogether a personal matter, removed both from the cognizance and control of the Porte. Mohammedanism never yet took account of individuals; it rules by the force of an abstract principle, which it continues to retain, however much its action may be modified by necessitated circumstances. Once rendered impressible, it must fall to pieces. The prelude of the memorial, designed to strengthen, only serve to weaken its force. It bears on its stamp disunion, in confessing to come from the various and conflicting Protestant denominations; showing how, in exterior matters only—in matters vaguely apprehended and imperfectly considered, can they attain anything like agreement. The Sultan has but to look within his own dominions, to witness the bitter hatred reigning between the Latins and the Greeks, and between the Jews and Christians—a malignity far exceeding anything engendered between Christians and Mohammedans, to learn the significance attaching to the term of different denominations in the same professed faith; to know that such unanimity as exists can only come from the ignoring of the spirit of vital principles. Mohammedanism glories in standing at an infinite remove from internal disunion. Its prophet denounced with destruction those who would not accept it; having but one other principle—salvation. The "valuable and salutary concessions" here spoken of may be perused in wordy detail, in forms, but practically amount to nothing. If granted new "civil rights," (and all the rights enjoyed have resulted from the protection afforded by numerical force in given localities,) the Christians of Turkey have likewise been rendered subject to new civil obligations—such as compulsory enlistment in the army, from which they were before exempt. The distinguishing principle of the Gospel will never be practically recognized by Mohammedans; firmans unaffecting the individual are therefore powerless. When the Church of England speaks, it will be in other tones. It will proclaim the liberty wherewith Christ maketh his people free, and present its appeal not to Mohammedan bigotry, but to Oriental imagination, demanding as a right what is now petitioned for as a favour.

DELTA.

For the Churchman.

INDIVIDUAL EFFORT.

In this day of combination, the value and efficiency of individual effort is liable to be underrated or entirely overlooked. There are many who reconcile to their own consciences an indolence they would never have been guilty of in times when wealth was less available as an engine to summon into existence the material organism for every religious work. Because a few wealthy men among themselves have power to erect a church, because the act so rapidly follows on the volition, interest is frequently lost which would have followed from continuous individual effort, on however partial a scale. Surely the streamlet, though obscure, should not be an object of indifferent regard, when the continuity is regarded as arising from an unfailing source. A correspondent of the *Southern Churchman* has thus detailed a case worthy to illumine any page in the history of the Church. He thus speaks:

> A graduate of the Virginia Female Institute, who during her connection with that Institution, attached herself to the Church, on her return home, in the county of Monroe, conceived the plan of building a church at Union, the county seat, with the *products of the needle* and the aid of *ninepence contributions*. Having been called upon two years since for "*ninepence*" for this purpose, I was so struck with the novelty of the plan, and the zeal of our young sister, that without her knowledge, I sent her letter, detailing the plan, to the *Southern Churchman*. In response, subscriptions were sent in from various sources, amounting to less than fifty dollars. No doubt many others would have sent, if they had had confidence in the plan and in the perseverance of those engaged in it.
>
> The plan is succeeding. The lady referred to, having enlisted a few others who sympathize with her devotion to the Church and keenly felt their spiritual privations, commenced her plan in faith and prayer. The little band have regularly met on Wednesday afternoon, and have persevered with such zealous efforts to secure the object, that (as I lately learn) they have now about one thousand dollars at interest; that a worthy gentleman, in admiration of their quiet zeal, has given them a lot for the church, and another for a parsonage, and the intrepid band is still toiling on with the same unostentatious energy, which must *in time* succeed.

There is a vitality in all efforts inspired by a true regard to the welfare of the Church, that cannot fail to have an effect on those who witness the confidence it inspires; causing them to be sharers in its design and partakers of its blessing. Yet there is danger of allowing individual and conventional modes to supplant that which alone is recognized by the Church; to neglect the divine command to bring gifts to the altar. There is too great an aptness, almost everywhere, to appeal to some other than Christian principle, more frequently to the social principle, as illustrated in the giving of public dinners, bazaars, and balls, and fairs, in aid of some purpose in itself closely related to church charities. An equivalent thus gained in any shape for the money, does not commonly prevent the givers from regarding their contributions as religious acts, highly pleasing and acceptable to Heaven. All this is a delusion, and might easily be recognized as such, were the donors on those occasions to know in their own hearts, the reactive influence of a religious deed performed "as to the Lord and not to men," with some share of self-sacrifice instead of a pandering to their individual gratification or personal advantage.

DELTA.

For the Churchman.

COMMERCE THE SOURCE OF RUIN.

Mr. Chandler, a Roman Catholic gentleman, noticeable for the public efforts he has made to meet the charges brought against his Church, has lately delivered a lecture in Philadelphia, in which, after instituting a comparison between Italy and the United States, and inquiring into the causes of their relative retrocession and advancement, he puts forward as a legitimate conclusion, from numerous premises, that prosperity and decay in nations, in all their changes, depend on the fixed laws of commerce, "though indirectly, that religion does the most for a nation that encourages sound morals founded on vital piety, *giving uses and demand for the production of the arts of various kinds.*" Mr. Chandler is out of soundings. He takes an ideal standard, and regarding religion as the culturer of sensuous or artistic beauty, and commerce as disassociated therefrom in its guiding principles, concludes that Italy has nothing to mourn while she continues the school of art, and holds within herself the glorious trophies of ages gone. This argument is the old plea of the infidel tendencies of science revived, perhaps in somewhat more imposing shape. Love of art, though, in its sacred, symbolic forms, is not religion, nor, indeed, any evidence of Christian spirit. When St. Paul paid his celebrated visit to the capital of Greece, every glory that could testify to the production of art, was to be witnessed on the rocky mount of the Acropolis, in the winding streets of the city at its feet, and along that path that after trending through the gardens of the Academy and by the tomb of the illustrious dead, and skirting the shores of a magnificent lake, terminated at the temple of the Eleusinian mysteries. The subtile mind of the Athenian, impressible to every shade of beauty, had not found God; it could rear an altar, but failed to realize to itself a Being associated with mind and matter. On the other hand, the very spirit of commerce, as a spirit of self-sacrifice, as an acknowledgment of community of interest, and, to that extent, of a common brotherhood, may be regarded as emanating from the Gospel. The Roman communion practically inculcates isolation in individuals and communities; the extension of facility of communication is the last idea in Roman Catholic countries, the very first in those that have been rendered subject to Christian enlightenment. Not that commerce, any more than art, is religion, but that it is the provided messenger, ever going before its face, and awakening man to a sense of his new relations and responsibilities. Let genius seek to realize its human dream; commerce is destined to bring nearer and nearer the races of men, and to be a prime mover in giving to the Church its free course.

ISIS.

The Puritanic Leaven in the Anglican Church.

[We find the following sensible observations in an article on the diocese of Exeter in the last number of the *English Churchman*. The same puritanic leaven is at work among ourselves. Let us seek to resist its working as being done by the sound and faithful picture of our Mother Church.]

In the *Record* of Monday, is a letter signed, "George Atkinson of Torquay," and headed "Episcopal Persecution in the Diocese of Exeter." Nothing but the hope that we may do something to bring the more moderate and candid "Evangelicals" to see the scandal which is produced by the conduct of some of their brethren in this matter, could induce us to reprint the following extracts from the letter before us:—

> I ask, how much longer is this deplorable state of things to be permitted? For the last ten years I have heard the remark made—"He cannot last much longer"—alluding to the age of the Bishop. This, however, appears to me not more cruel to the public than to the Bishop himself; for when we contemplate the result of a career which might well make an angel weep, I confess that the thought of the fearful responsibility which attaches to one who has so long run, as it were, "upon the thick bosses of God's buckler," makes me much more disposed to call for the prayers of the Church in behalf of such an individual, than to look for his departure hence as the period of the Church's deliverance. I am well aware that this language may be called in question by many who blindly sympathise with his Lordship's views; no one, however, more deeply laments the necessity for its use than myself. But when the state of this diocese, which has so long disgraced the Church of England, is taken into account; when we bear in mind that so many of the best of men have long been subject to cruel tyranny, and that, too, in direct contravention to the law of the land; that many ministers are, at this moment, being overburdened by the weight of their duties, from their not being able to obtain the assistance of a curate, because they cannot conscientiously subscribe to the Bishop's views upon the baptismal question; and when, moreover, we take into consideration the fact that thousands have already left, and are still leaving, the Church of England within this diocese, rather than be brought under the Papistical teaching of the Tractarian clergy,—I think that these and other reasons which may be urged, fully justify every sentiment I have expressed and every word I have written. But to return to the question which I have before asked—"How much longer is this deplorable state of things to be permitted?" I do not hesitate to affirm that if the Church of England should ever reach the goal to which it seems to be fast tending in this diocese, it would prove a curse to our land, and the sooner it were swept away the better. I hope, however, better things for our nation. If neither the Government nor the ecclesiastical authority be able to cope with this gigantic evil, to whom are the people to look in this distressing emergency? Would it not be well that a Memorial should be presented to Her Gracious Majesty the Queen, expressive of the dire grievances which this diocese has so long endured?

It is scarcely necessary to comment upon such a production as this; but as some of its statements are fair specimens of what is frequently put forward upon this subject, we will briefly notice them. We say nothing of the presumption of charging those who hold the same doctrines as his Lordship with "blind sympathy." The writer alleges that "the state of this diocese has long disgraced the Church of England," which is one of those vague assertions which cannot be dealt with, as it is probably merely an opinion, and not pretended to be founded upon those facts which concern the progress of the Church's work, and which, in any other case, would be considered the only fair test of the "state" of a diocese: *e. g.*, the restoration and increase of churches and schools, the increase of clergy and congregations, the learning, earnestness, and orthodoxy shown in the publications of the clergy. The next charge is that in the diocese of Exeter, "the best of men have long been subject to cruel tyranny," "in direct contravention to the law." If, as we suppose, this refers to the examination and rejection of candidates for Orders, curacies, &c., it is sufficient to point to the fact that the "law" requires the Bishop to examine all such persons, and to exercise his judgment in approving or rejecting them. This is literally what the Bishop has done, and is doing, in fulfilment of the law, and there is no law whatever to excuse him from doing this. We are next told that in consequence of the Bishop's proceedings, in this way, many over-worked ministers are unable to obtain curates. If we ask why they cannot engage curates who, as they know, would satisfy the inquiries and examination of the Bishop, we shall be met with the reply, that these incumbents would not engage men who would satisfy the Bishop of Exeter, because they would not approve of their teaching. Very well, then, here is just the same claim put forward, and with just as much "contravention to the law," as that made by the Bishop of Exeter. He will not admit into his diocese a man who does not appear to him to hold the doctrine of the Church; and these incumbents will not admit into their parish a man who does not appear to them to hold the doctrine which they desire to teach. The question naturally occurs—"Why should a Bishop be forced to act against his judgment and his conscience, any more than one of his clergy?" And this is a question which is always overlooked or shirked by those who put paragraphs and letters against the Bishop of Exeter into the newspapers. The fact is that, so far as the "law" is concerned, the Bishop is expressly enjoined to examine such men as apply for admission into his diocese, and he is responsible for their orthodoxy; whereas there is no law enjoining this duty upon incumbents, and no legal responsibility. The Bishop *licenses* all curates, they are responsible to him, and he is responsible to the Church.

But, after all, what is this tremendous test which the Bishop applies, and which constitutes the "cruel tyranny," the "direct contravention to the law?" What are the "Bishop's views upon the Baptismal Question?" In substance, and plain English, the whole might be thus expressed: "Do you hold, and will you teach consistently therewith, that when you baptize an infant, or instruct a baptized child in the Church Catechism, you use the words of the Church in their literal meaning, without any mental reservation, or non-natural interpretation?" This same test really might be applied in the very words of the present Archbishop of Canterbury, *e. g.*: Do you hold, and will you teach, that, "On the authority of St. Paul's example, and of the undeniable practice of the first ages of Christianity, our Church considers baptism as conveying regeneration; instructing us to pray, before baptism, that the infant may be born again, and made an heir of everlasting salvation; and to return thanks, after baptism, that it hath pleased God to regenerate the infant with His Holy Spirit, and to receive him for His own child by adoption?" These are the Archbishop of Canterbury's "views." In what do they differ from the Bishop of Exeter's "views upon the Baptismal Question?" And why cannot "the best of men" hold, and the most overworked incumbents tolerate, that which these two prelates pronounce to be the undoubted doctrine of the Church?

IRVINGISM.—No. 3.

When the Holy Ghost descended upon the one hundred and twenty Disciples on the Day of Pentecost, besides His other gifts of spiritual wisdom, courage, zeal, holiness, He also bestowed upon them "the gift of divers languages, that they might preach the gospel to all nations," and the Apostles received power to bestow the same miraculous gifts upon others. Simon Magus *saw* and beheld, "that through the laying on of the Apostles' hands the Holy Ghost was given." The ambitious, covetous Simon wished for some power which should bestow distinction upon himself—something which people, good and bad, might covet. He had no sense for any inward, spiritual gifts. He wished for something to replace the magical arts, whereby he had before been thought "the great power of God." It is not said expressly *what* were the visible gifts of the Holy Ghost bestowed through the Apostles' hands. But it is plain that they were visible—wonderful. They were gifts which "came upon them," and so possibly they were the same gifts, and came in the same visible form as those which "came upon" the Disciples at first. They were *given* to the one hundred and twenty Disciples; but to the Apostles alone it was reserved, that through prayer and the laying on of *their* hands, the same gifts were bestowed. (Acts viii. 18, 10, 15.)

In the case of the Disciples who had received only John's baptism, and who, on St. Paul's teaching, were baptized in the name of Jesus, it is said expressly that they received the gift of speaking with tongues. "When St. Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." They received two gifts:—1st, they spake with tongues, (ib. xix. 6,) not as the Irvingites now say, "in *the* tongue," but in tongues; *i. e.*, in divers tongues or languages. 2ndly, they prophesied. The gift of prophecy may have been either actual foretelling of things to come, or inspired, fervid setting forth of "the wonderful works of God." In this last case they would be the very same gifts which had been bestowed upon the Disciples on the Day of Pentecost—two distinct gifts, although capable of being used together in one.

These two gifts were, in the person of Cornelius and those who were assembled with him, bestowed with especial reference to the gifts of the Day of Pentecost. A series of miracles was wrought by God, to show the Jews that the Gentiles also were to be received by baptism into the full privileges of the Church of Christ. By a vision by day, Cornelius was told to send for St. Peter; by vision, St. Peter was bidden to accompany those who were sent for him, and was taught "not to call that common which God had cleansed." And when he had come, the miracles of the Day of Pentecost were renewed. "While Peter was preaching to them, the Holy Ghost fell upon all who heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." The very words are chosen to correspond with that former miracle. There it was said, "We hear them speak in our own tongues;" here, "They heard them speak with tongues;" there, what they spoke, were "the wonderful works of God;" here, they "magnify God," by speaking of His marvellous works. St. Peter says the gift was the same. "The Holy Ghost fell on them, as on us at the beginning." (Ib. xi. 15.)

As little can it be doubted that the gift spoken of, as abused in the Corinthian Church, is the very same as that mentioned in the Day of Pentecost. Our Lord promised one gift, to "speak with tongues." The careful relation as to the Day of Pentecost, shows what that gift was—the gift of speaking "the wonderful works of God" in divers *known* languages. When, then, Holy Scripture mentions an abuse of the gift of speaking in tongues, it plainly means the same gift. To interpret it otherwise would be to defy the laws of all language and confuse all meaning of words. If the words "speak in a tongue" are, without any further notice, to be assumed to mean one thing in the Gospel and the Acts, and another in the Epistle to the Corinthians, the same might be said of any other words—sin, righteousness, redemption, faith, charity; and there would be no fixed principle left by which to learn the truth or the meaning of the word of God.

But, in truth, if we look closely into the accounts of the abuses in the Corinthian Church, we shall see, from the very surface of Holy Scripture, a correspondence between the two accounts. The abuse is admitted on all hands. Extraordinary gifts of the Spirit were abused *then*, as eloquent preaching may be abused now, if any preach themselves, not Jesus Christ; seeking themselves and the praise of men, not the salvation of souls or the glory of God. Certain persons were eager to display, each his own gift; and thence arose displays of vanity and confusion. St. Paul enumerates five gifts which were thus abused. "And when ye come together, each hath a psalm," *i. e.*, a hymn which God gave him the power of composing; "hath a doctrine," *i. e.*, some spiritual instruction; "hath a revelation," *i. e.*, some prophetic knowledge communicated to him; "hath a tongue," *i. e.*, divine truth conveyed in a language unknown to the people; "hath an interpretation," *i. e.*, can explain what is so said, so as to be understood by the rest. While each of these was eager to display his own gift, they interfered with one another, and confused one another and the people.

Of these, the gift of tongues, as allowing the most room for display, was the most abused. It was, as appears in this place also, a double gift. It was not a mere power of speaking languages unlearnt. It was the power of speaking the things of God in foreign languages. Such an one "spoke mysteries;" but unless some one could explain it to those who understood not the language wherein he spoke, the words which *he* spake by the Spirit of God edified himself only, and were spoken to God, not to the people. "The same person," says St. Chrysostom, "used to discourse both in the Persian, and Roman, and Indian, and many other tongues, the Spirit sounding within him. And the gift was called the gift of tongues, because he could all at once speak divers languages." "The being possessed by the Spirit is common to both, as well to him that prophesieth, as to him that speaketh with tongues. But in this, the one (he, I mean, who prophesieth) hath the advantage, in that he is also profitable unto the hearers."

The account of this gift altogether corresponds with that mentioned in the Acts. 1. It was a twofold gift, as that also was. 2. It was the same gift which was possessed by St. Paul himself. Lest any one should think that St. Paul depreciated it, because he possessed it not, he says of himself, "I thank my God, that I speak with tongues more than you all." (xiv. 18.) 3. A little before, when St. Paul enumerated the miraculous gifts bestowed by God upon the Church, he places at the close of them "*diversities* of tongues," (xii. 28,) *i. e.*, various kinds of languages. It is not *one* tongue, but many "kinds of tongues," *i. e.*, divers kinds. 4. These tongues, he calls "tongues of men," (xiii. 1,) *i. e.*, "of all nations in every part of the world," says St. Chrysostom. 5. These languages of which he speaks, were known languages; although in most countries, any language, except that of the country, would, to most of the inhabitants, be an unknown language. "There are, it may be, so many kinds of voices in the world." (xiv. 10.) He had spoken before, of "kinds of tongues," and none of them without signification; "so many tongues," says St. Chrysostom again: "so many voices of Scythians, Thracians, Romans, Persians, Moors, Indians, Egyptians, countless other nations." "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian, and he that speaketh shall be a barbarian unto me." The term "barbarian" was a received name for those who spoke not the language of the polished Greek. *They* divided the whole world into Greeks and barbarians, *i. e.*, those who used their language and their habits, and those who did not. The Romans included themselves among the civilized nations; to them, then, all were barbarians save the Greeks and Romans. One, then, who spoke a foreign language was to those whose native language was Greek, so far a barbarian, in that he spoke the language of barbarians. When a Roman poet was banished among the Getæ, he complained, "I am here a barbarian, because I am understood by no one." "In those languages, which we do not understand, which are countless," says the Roman orator, "we are as deaf." The inhabitants of Melita are called "the barbarous people;" not, as really barbarous, for St. Luke says, they "showed us no small kindness." But they spoke then, doubtless, as they do now, in dialect of Arabia.

In the whole chapter, one expression only *might* imply that the speaker himself understood not what he said. "If I pray in an unkown tongue, my spirit prayeth, but my understanding is unfruitful." This, however, would be contrary to what St. Paul had said: "He that speaketh in an unknown tongue edifieth himself." St. Paul then probably means, that if he were to speak in a tongue unknown to them, his understanding would be unfruitful; *i. e.*, would gain no fruit as to others. It is difficult, without authority, to suppose that persons ever received the gift of speaking in a language, without themselves understanding it. It seems so useless a gift, that we should not suppose that God had ever done it, unless He Himself were clearly to tell us. But even this would give no sanction for supposing that God inspired people to utter sounds which were no language at all—conveying no meaning—having no meaning, but sounds only.

Such being the obvious meaning of Holy Scripture, no one can be found among the ancient Christians, who understood the gift in any other sense. In the time of St. Irenæus, (born probably about A. D. 140,) there were still living persons who spoke with tongues. The two gifts of spiritual teaching and speaking in foreign languages were still united. For to speak in a foreign language would in no way be a furtherance to preaching the Gospel; unless he who possessed the language was enabled also to speak powerfully the faith of the Gospel. The foreign language was but the conduit—the truth of the Gospel was the thing conveyed. St. Irenæus then says:* "When the Apostle says, 'we speak wisdom among the perfect' by 'the perfect,' he means those who had received the Spirit of God, and *in all tongues* speak through the Spirit of God, as he himself also spake. As also we hear many brethren in the Church having prophetic gifts, *and speaking in all sorts of languages* through the Spirit, *and* bringing to open day the hidden things of men for good, *and* expounding the mysteries of God, whom the Apostle calls spiritual—being spiritual through participation of the Spirit, but not through defrauding and removal of the flesh and simply Spirit:" (as the heretics thought, who despised the flesh.) To "speak in all sorts of languages, in all tongues," *can* have but one, its plain meaning, what any plain man would mean by it. If any of us were to say of a man, he "speaks all sorts of languages," we should think any one in jest, or very shameless, who should insist that he meant that the person spoke one language only, or rather made inarticulate sounds which no one understood.

In the next century, Origen says of St. Paul, "I suppose that he was made debtor to different nations, because, through the grace of the Holy Spirit, he had received the gifts of speaking in the languages of all nations; as he himself also saith,—'I speak in tongues more than you all.' Since, then, any one receives the knowledge of languages, not for himself, but for their sake to whom the Gospel is to be preached, he is made debtor to all those of whose language he received the knowledge from God."

With regard to later writers, it is not ever pretended, that any one did not (as in fact all did) take the plain words of Holy Scripture as to this gift in their plain sense.

Danger of Extremes.—It will certainly be found with all the senses, that they individually receive the greatest and purest pleasure when they are in right condition and degree of subordination to all the rest, and that by the over cultivation of any one (for morbid sources of pleasure and correspondent temptations to irrational indulgence, confessedly are attached to all), we shall add more to their power as instruments of punishment than of pleasure.—*Ruskin.*

The world is more apt to reward appearances than deserts.

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* v. 6, 1. In the other place in which St. Irenæus speaks of the gift, (iii. 12, 1,) he is speaking of the Day of Pentecost itself, and distinguishing the two gifts. "When the Holy Ghost had descended upon the Disciples, that all should prophesy *and* speak with tongues."

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EPIPHANY HYMN.

JESU DULCIS MEMORIA.

"He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow."—*Phil.* ii. 8.

"There is none other name under heaven given among men, whereby we must be saved."—*Acts* iv. 12.

I.

Jesu!—The very thought is sweet!
In that dear Name all heart-joys meet:
But sweeter than the honey far
The glimpses of His Presence are.

II.

No word is sung more sweet than this:
No name is heard more full of bliss:
No thought brings sweeter comfort nigh,
Than Jesus, Son of God most high.

III.

Jesu! the hope of souls forlorn!
How good to them for sin that mourn!
To them that seek Thee, oh how kind!
But what art Thou to them that find?

IV.

No tongue of mortal can express,
No letters write its blessedness:
Alone who hath Thee in his heart
Knows, love of Jesus! what thou art!

V.

O Jesu! King of wondrous might!
O Victor, glorious from the fight!
Sweetness that may not be express'd,
And altogether loveliest!

VI.

Remain with us, O Lord, to-day:
In every heart Thy grace display:
That, now the shades of night are fled,
On Thee our spirits may be fed.

VII.

All honour, laud, and glory be,
O Jesu, Virgin-born, to Thee!
All glory, as is ever meet,
To Father and to Paraclete.

—*Translated from the Salisbury Hymnal by Rev. J. M. Neale.*

FASHIONABLE FESTIVITIES.

Let us proceed to the next question: Parties of festival meeting. The Church herself has times of festival. The Church rejoices and abounds in times of rejoicing and making glad; therefore, the *principle* of a festive meeting is clearly permitted to Christian men. But the question turns not upon the principle, but upon the manner in which it is to be carried into effect. The Church would have the joyful company of her members on many occasions to celebrate her victories and her joys; her victories over sin, in the commemoration of her saints and martyrs; her triumphs over Satan in the person of our blessed Lord—His birth, His resurrection, His ascension, and His glory. But the Church so rejoicing, would have her members together; rich and poor, high and low, one with another. She would have them meet at the festive board and rejoice as one in Christ. Such festive companies as these are clear of all defect. They stand rightly forward as furnishing right pleasures to a Christian spirit. They are to be encouraged and sought for as beneficial to ourselves and beneficial to others, on the highest grounds of Christian morality. In proportion, therefore, as other festive meetings are found to approach the same character and to breathe the same spirit, so are they to be assumed as genuine objects of pleasure; but, on the other hand, if festive meetings are called together *without* the object of some Christian sympathy, *without* an occasion of remembering holy things, *without* any idea of doing good to others, but solely for an accumulation of pleasure on SELF; if they be mere "banquetings and revellings," and nothing more, then we have the authority of St. Paul for saying that they partake of the nature of sin. In proportion as they are repeated and continued, and so cause great waste of time; in proportion as they hinder us by the expenditure incurred from doing alms-deeds to the poor; then, inasmuch as they violate the third, the fifth, and the sixth principles, although no finger can be set positively on the exact spot where they begin to be wrong, yet that they *are* wrong *somewhere* is manifest to all.

If, then, this be the case in the general, how will it be in that peculiar kind of festive meeting which we denominate "a ball"—*i. e.*, a promiscuous assemblage of all kinds of persons, at late hours in the night, for the purpose of dancing? And what becomes of that kind of festive meeting which takes place in theatres, in which a portion of the assemblage represent stage plays for the gratification of the rest?

I clearly see that by the tenour of this letter I am bound to answer these questions. They are questions which, if I did not ask of myself, would of course be put to me by *you*; and, therefore, however difficult they may be, let us honestly see what can be made of them, guiding our course as before, by the six principles agreed upon. But first let me ask why are they difficult? They are difficult, because the whole of society is mixed up and incorporated in them; because from our beloved Sovereign at court, down to the lowest assembly room of a tavern, all the world takes part in them; and for me, a humble priest, to say that these things, in which our aristocracy, the best and the wisest, freely indulge, and to which our most prudent wives and mothers continually lead their sons and daughters; for me to judge of them and say they are all wrong, would seem to many presumptuous; and specially so, when our archbishops and bishops stand by, look on, and are silent. Since, however, you force me to the question, to the question I must come.

Balls, then, viewed as mere festive assemblies of persons, meeting together for a joyful purpose, cannot be *so far* wrong, because we have already agreed that festival meetings are, in themselves, in accordance with the teaching of the Church. Neither can they be wrong in the character of the amusement which is sought, namely, dancing; because we know that David in his joy danced before the ark; and he also says in one of his Psalms, when calling upon all the world to worship God—"Praise Him in the cymbals and DANCES." The question therefore has no difficulty on these two heads. Where then *is* the difficulty? Let us take a review of what is called the "season," and the general course that is pursued by our "fashionable world" in their nightly convocations during that period. A mixed and promiscuous assembly meet together, either at each other's houses or at public places, with an enormous and ostentatious display of finery and luxury. In the preparation necessary for the meetings, both as to dress and ornaments of jewellery, household furniture, revelling and banqueting, the expenditure of money is without limit; and this for night after night, for three, perhaps four months, without cessation or reprieve. They begin after midnight, and turn night into day—they end with the sun far above the horizon, and turn day into night; they pour themselves in pressing multitudes into unwholesome rooms, with minds and bodies heated and inflamed. Not seldom is the conversation tainted with positive immorality; but exclude immorality, and there remains but little more than sentimental frivolity, or conventional scandal. Young men and maidens—old men and children—mothers and daughters—servants of God and Jesus Christ *in name*, stand up together for hours and hours without a thought upon which their spirit may dwell save vanity. Daughters, young in years but old in the evil passions of their nature, are disciplined and taught by mothers to become heartless creatures of fiction; they are all external dress, hollowness, and pretence: if they possess real beauty, they ostentatiously set it forth; if they have it not, they imagine that they have; envious of those who excel, triumphing over those who are excelled. Can this be a good school for the training of a Christian spirit? Is the joy of this meeting the joy of the meeting of Christians? Is the happiness real? What kind of intelligence or mental power can there remain in one who has passed through such a course as this for a series of years? With what kind of feeling can a mind, passing all the night in the levity of this occupation, be engaged in the morning in the solemnity and earnestness of prayer? How can the knees bow down or the hands be lifted up to God, when the spirit has been all the night through dazzled and bewildered; nay, perhaps altogether chased away by a legion of thoughts, hostile to all that is gentle, meek, and holy; "pomps" forsworn at baptism, sedulously indulged; "vanities" renounced, systematically cherished. Alas! those who look on in pity—the wise and the thoughtful—know too well what is to be the end. Too well they read it in the jaded countenances and fading bloom of the victims of this world's heartless ostentation. Too miserably does the physician read it in the inroads of the slow pining consumption, and the genuine vivacity of youth fading before his eyes, as the flower of the field. Too fatally does the priest behold it, in the virgin innocence of many a pure-minded child of his flock polluted by an early knowledge of sin, which no words will betray, nor repentance atone for, until a stern deliverance from the world's tyranny is vouchsafed in the last sighs of a youthful death.

I have not overwrought this scene. I, a priest, know it and have seen it. And if it be true, or anything like true, then I would ask you to try it, according to our agreement, by our six principles. Does it corrupt and impair the body? then *it violates our first principle*. Does it vitiate, enfeeble, and dissipate the mind? then *it violates our second principle*. Does it withdraw the mind from high duties and privileges? then *it violates our third principle*. Does its indulgence, owing to the expenditure of time and money involved therein, detract from our power of benefiting others? then *it violates our sixth principle*. Deal, my dear children honestly with yourselves, and I shall not fear to leave the consequence entirely in your own hands.—*Bennett's Letters.*

Damascus.

To those accustomed to the capitals of Europe, with their broad streets, spacious squares, and splendid buildings, this city must appear filthy, irregular, and even half ruinous. The streets are narrow and tortuous; the houses on each side like piles of mud, stone, and timber, heaped together without order. A plain portal, or a gaudy fountain, or a mosque rich in the minute details of Saracenic architecture, is the only thing that gives any variety. On approaching the centre of the city, however, the stranger's eye is soon attracted by the gay bazaars, and by the picturesque groups that, in their gorgeous costumes, crowd them, or lounge in the open *cafes*. Every Eastern nation and tribe has there its representative; and the whole resembles a *bal costume* more than a scene of every-day life.

And the bazaars themselves are scarcely less attractive than the people that fill them. A long row of open stalls, only a few feet deep, extends along each side, and here, ranged on rude shelves, are temptingly displayed the merchant's stores. Silks, and embroidered scarfs, and golden wrought tissues of the city itself; carpets and curiously inlaid ornaments and caskets from Persia; shawls from Hind and Cashmere; weapons of every form and character, richly ornamented with gold and gems—such is the varied picture on which the eye rests as one wanders amid the gay labyrinth of bazaars. To the Frank stranger everything seems new and odd; and yet he himself is the only object of wonder to the hundreds that surround him. The principal bazaars are always clean; and the sloping wooden roofs, though not very picturesque, serve to keep them cool in summer and dry in winter. The streets are cleaner and better kept than those of most Turkish cities.

Many of the mosques are fine specimens of Saracenic architecture, but they are *all* dirty, and *almost all* out of repair; and they thus appear badly to the eye of the stranger, especially so as he can, under the most favourable circumstances, only get a peep into their courts through a window or half-open door.

It is in the magnificence of its gateways that the Saracenic architecture excels all other styles. The beautiful symmetry of the arch, the deep mouldings of the sides, and the rich sculpture of the top, far surpass in effect the noblest specimens of the Gothic in our English Cathedrals. The interior courts, too, are fitted up with great elegance, and even splendour.

Many of the *khans*, or caravanserais, are spacious and substantial buildings; but, with the exception of the gateways, they are scarcely worthy of notice in an architectural point of view. The domed roofs are supported by massive square columns of masonry, and in the centre is always a large fountain with an abundant supply of water. Along the sides below, and behind a gallery above, are numerous little gloomy chambers, where the chief merchants of the city deposit their goods. These men may be daily seen squatting on wooden platforms beside the doors of their magazines, smoking their nargilies, or going through the lengthened process of sale to some grave-looking customers.

But the chief glory of Damascus is in the splendour of its private houses. No contrast could be greater than that between the exterior and the interior. The irregular mud walls, and rickety-looking projecting upper chambers, give but poor promise of splendour within. The entrance is by a mean doorway into a narrow and winding passage, or sometimes a plain stable-yard. Passing this, the outer court is gained. Here is a variegated pavement of black and white stones, intermixed with pieces of marble, tastefully designed. A fountain sparkles in the midst, shaded by evergreens and flowering shrubs; and on one side is an open alcove, called a *lewan*, with a light and beautifully ornamented arch supporting the exterior wall. The floor is of marble of different colours, and a raised dais, covered with soft cushions of silk, surrounds the three sides. The chambers and halls in this court are all occupied by the master and his menservants: here he receives his visitors, and to this alone are strangers ever admitted. Another winding passage opens from this to the inner or chief court, called the *harem*, whose door is kept by eunuchs. It is when this court is gained that the splendour of the mansion first bursts upon the view.—*Porter's Five Years in Damascus.*

ART UNIONS.—There are more than fifty Art Unions in Germany, some of which are connected among themselves, so as to form distinct provinces or districts (*Kreise*). The Northern district comprises the Unions of Bremen, Hamburgh, Lubeck, Rostock, Stralsund, and Griefswald; the Eastern district contains the Unions of Dantzig, Konigsberg, Stettin, and Breslau; the Western district embraces the Unions of Hanover, Brunswick, Halberstadt, Magdeburg, Halle, Gotha, and Hesse Cassel; in the Rhenish district we find the Unions of Darmstadt, Mannheim, Stuttgart, Carlsruhe, Freiburg, Strasburg, and Mayence; and lastly, in the Thuringian district, those of Erfurt, Naumburg, Jena, Nordhausen, Suhl, and Muhlhausen. Independent Unions are those of Dusseldorf, Cologne, Munster, Potsdam, Munich, Nuremberg, Augsburg, Dresden, Leipzig, Vienna, Prague, Salzburg, Pesth, Raab, Frankfort on the Maine, and Wiesbaden. There is no Art Union in Berlin, but every year a large academical Exhibition. In the course of last year, 1,549 pictures, realizing a total amount of 195,404 thalers, have been sold by the combined means of the German Art Unions, including the sales of the Berlin academical Exhibition.—*American Publisher's Circular.*

THE most correct taste is not that which is satisfied only with the even and elaborate structures of Art, but that which relishes the wild, flowing, and beautiful, though often irregular, outlines of nature. Give us the craggy rocks and the lofty mountain, though we take with them the storm and the avalanche, rather than confine us to the dreary and monotonous, though secure level of the plain. To be sure, writers may abuse the freedom of nature, and there is danger that liberty may degenerate into license; but it is better to run the hazard of an occasional shock to our taste than to endure the silent and eternal gnawings of ennui.—*North American Review.*

THE sun is a spark from the light of God's wisdom.

THE FONT.

"Old Church!" dear old church; how many good and kindly feelings are awakened by those two words! It is Sunday—the Lord's Day—not a Jewish Sabbath of gloom and austerity, but a day of holy joy and rest. "This is the day which the Lord hath made, we will rejoice and be *glad* in it." The bells are chiming for the first Evening Service. We will not loiter in the churchyard as too many do, to talk of foolish things, and look at their neighbours; but we will quietly and reverentially go into church, and there falling on our knees, humbly and earnestly pray that "the words of our mouths, and the meditations of our hearts, may be acceptable in the sight of the Lord our Strength, and our Redeemer."

When we have concluded our prayer, we arise, and the first object that strikes us is "The Font." We are placed in a pew (alas! that dear "Old Church" should be encumbered with such abominations). But the pew is very near the font, and so at any rate we can see and hear. The font is very old indeed—of the Early English date—and was not long ago restored, for it seems to have at some time been broken and misused. It was a former curate of the parish, about eight years ago, that restored it. Thanks to him for this great care—and with his care for the font, much of his teaching still remains, and the people revere his memory. At the foot of it are the sacred words—"*One* Lord, *one* faith, *one* baptism." How little could St. Paul have imagined when he wrote these words, that Christ's holy Catholic Church would ever have been rent and divided as it is at this day! Sects of every denomination spring up around us, and presumptuously apply to themselves the promises of that Holy Book which speaks only of "The Church." And some too as I have heard even within the Church actually deny the grace of the Holy Font. Most needful is it, then, that we should fervently and frequently repeat that petition of the Litany—"From all false doctrine, *heresy*, and *schism*, Good Lord, deliver us."

And now the white-robed choir appear in the chancel, and the glad sounds of the choral service begin. Who would not try to raise his voice, and join in those noble Gregorian tones which have been used as a vehicle of devotion in God's Holy Church for more than *twelve hundred years!* How dead those hearts must be whose voices are silent. But let us go on.——

The Psalms are over, and the Second Lesson read—groups assemble around the Font, for there are young babes to be baptized, and each godmother bears in her arms the precious burthen about to be washed in the laver of regeneration. It would be well if we could get our sponsors to be more careful of their duties. The Canons of the Church say, that none are to be sponsors except they be communicants;—and it is surely right—for how can they be sponsors for others, promising that they will keep all God's holy will and commandments, and yet not keep them *themselves?* How different it is, when by some accident we get careless and thoughtless sponsors, and when we get holy and devout men and communicants. Some think it is a mere holiday, and put on their fine clothes, and look forward to a christening feast, and that is all: whereas it is the most vital and solemn blessing to be conferred on little children for their very salvation.

But the service is proceeding. Two priests descend the nave—all is quiet, dignified, and holy;—all calculated to make us feel that Baptism (in the words of our Catechism) is really "a sacrament necessary to salvation." All stand round. The prayers are made—the questions asked—then comes the consecration of the water. How solemnly this is done! The priest holding his hand over the water, and making the sign of the cross. Then, after the example of his Divine Master, the priest takes the little babes into his arms—thrice he pours the holy water over them—not a sprinkling, but a pouring.

Once in His Name who made thee,
Once in His Name who died for thee,
Once in His Name who lives to aid thee,
We plunge thee in love's boundless sea.

Christian, dear child, we call thee;
Threefold the Bath, the Name is one:
Thenceforth no evil dreams befall thee,
Now is thy heavenly rest begun.

And now the baptism is over—but one of the priests still lingers at the Font; and wherefore? See these young creatures eagerly pressing forward—they are *catechumens* of various ages and sexes—young choristers, like Samuel, in his linen ephod,—school children clad in the rewards of good behaviour;—all are there, alas! but the children of the higher classes. These keep aloof, though the Prayer Book certainly admits of no distinction of this sort, any more than our Blessed Lord; but requires all "parents" to send their children to be "catechized." The children of the peer should stand up by the child of the pauper, and feel no degradation. All are children of the Church—all equally require her teaching. How beautiful would it be to see the youth of all classes in this our good town of Froome, present themselves at the Font to receive instruction in that form so peculiarly adapted to the capacities and understanding of their age. Gently, affectionately, and clearly is it imparted to them. May God's blessing rest on the efforts of those who thus carefully tend and watch over the lambs of Christ's flock. May they never in after life forget the lessons they have been taught, but "going on from strength to strength," may they live to see their children and their children's children brought to THE FONT OF OLD CHURCH.—*Church Porch.*

Elevation of Mediæval Art.

All that is noble in modern Art took its origin in the thirteenth century. Mind awoke from its paralysis, and step by step rapidly advanced in the development of its theoretic faculties. Knowledge kept pace with idea. Religion and patriotism stamped their image on progress. Art, as I have before remarked, assumed the position of teacher; the people clapped their hands with joy as the new light broke in upon them. The mental movement throughout Europe was universal and sincere. It was a *popular* movement, and taking root in the hearts of the people, grew and flourished as Art, as a whole, had never done before, and has never since. It covered Europe with religious edifices, of a character at once the reverence and despair of all aftertime. To *build* as the Mediævalists built, we must *feel* as they felt. Every stone was laid in sincerity. Such treasures of mind, coin, and time as they possessed, they lavished for the glory of God, believing that, inasmuch as they honoured Him, they honoured themselves. There is no *thought* more apparent on these hoary stone records of a believing generation, than the sincerity of the spirit which led to their erection. Pride of architecture and vanity of display came in with the Renaissant sensualism, but Mediævalism stands in history the solitary exponent of the principle of labour for its true end—the development of the spirit. Hence its greatness. I do not mean to imply that it perfected Art. Practical knowledge was often wanting. But I do mean to say, that they went to Art as little children willing to be taught—that she did teach and elevate them, and the people grew and flourished in spiritual truth until the reign of tyrants commenced, and sensualism blasted the fruit before it fully ripened. True it is, that political wisdom was imperfectly understood, and civilization, in its most useful character of order, was as yet undeveloped. Still commerce flourished, free cities multiplied, science spread, and all would have been well for the social fabric, had the people understood the strength of union. Tyranny made them its servants through domestic discord.

Aside from the social question, Art in their hands was unquestionably lofty. Artists were ennobled in the public heart. They were both its leaders and its servants; and it should be remarked that they exercised their genius upon subjects almost exclusively Christian, or patriotic, as they understood patriotism. Buffalmacco, one of the pupils of Giotto, writes: "We painters occupy ourselves in depicting saints and holy personages upon walls and altars, to the end that man, to the great spite of devils, should be led to virtue and piety." Domestic ornament was wholly of a religious character.—*Jarves' Art-Hints.*

HE is truly great who is small in his own account.

For the Churchman.

BROKEN FRIENDSHIP.

Psalm lv.

'Tis very bitter, when a cherished friend
Can deal the fiercest blow—
Stunning and maddening at once,—
Very bitter when a friend forgets his
Former friendship, past affection, and
The kindness he has given
And received; the sympathy
And confidence, the constant intercourse;
The being-one of Friendship.
Bitter indeed to say,
'Twas not an enemy that did me this
Dishonour,—not an enemy, for then
Could I have borne it,—
Not an enemy, but even thou,
My companion, my guide, my own
Familiar friend;
My friend whom I had loved so much.
And yet to me he has done this,—
Chosen me out from all the world
On whom to heap this insult.

December 18th, 1855. I.

What Becomes of Our Sunday Scholars?

A FAIR QUESTION FAIRLY ANSWERED.

This is a question often asked, and sometimes answered in a very sweeping manner. It has of late been said, we *have* the children and we lose them, or that we *have had* them, and that we do not find them gathered into our congregations on the Sabbath, nor enrolled in the Church of Christ as members. To these statements it may be replied, that the adult population of our day to a large extent were not in our Sunday-schools in their younger days; as twenty or thirty years ago, when some of us were children, not half the number of Sunday-schools or scholars existed that do now exist. *We have the children!* I ask, Have we? We have *many*, a vast number, *on the books*, but far less in attendance; and whilst these things remain facts, can we say, We have the children? The putting forth these questions with such broad and sweeping replies, whilst it may stimulate to increased exertion, is calculated much to discourage those who are engaged in the work, and to dispirit others who are observers of our actions.

We have the children, and have lost them! If we think so and feel it to be so, let us act with reference to them as we would with our own individual concerns. If a mother, by some sad mishap, loses a child, does she quietly *sit* down and say, "Well, I had the child, but I have lost it," and there leave the matter? Surely not. She is up and about, searching everywhere, inquiring of every one, thinking no effort too great, until the lost one is recovered.

Let Sunday-school teachers do the same; let them act upon the same principle and with the same determination. Have we lost our scholars?—Then let us at once be up and at it; search them out until we find them. I think I hear it said, That can never be done! that is one of the *impossible* things. Not so; persevering determination will overcome great difficulties. Part of the machinery for such a work is ready to our hand. Sunday-school unions are spreading all over the land. Some are doing very little; here is something for them to do, and what has been done can be done again. Let the towns be divided into districts, the districts into divisions, those divisions be again subdivided, until the whole is set out in small portions; let an individual be appointed to each, and then let a general and simultaneous canvass commence.

Teachers cannot do it—too much engaged—no time. Is it so? They can do some part of it; and let them look to their own separate churches and congregations for the rest. How many are there who are doing *nothing?* Surely there will be found among this large class a host who will arise and labour to obtain a real and practical answer to questions so important as these. Let it be a union of effort without distinction of name or party; a union of effort and a division of labour, and the work is done.

I am led to these remarks and suggestions by what I saw when visiting one of our country unions a few months since. A canvass had been made of the description here given; it was chiefly undertaken by the members of one large and influential school. I examined many of the canvassing papers, and the results were very gratifying; one more item in the inquiry, and it would have been complete, viz.: "What place of worship attended?" The paper was carefully prepared. On the outside fold it shows the number of the district, and the streets and lanes it comprises, the name of the visitor, a few abbreviations to save writing, the initials of the different chapels and churches in the town.—*Eng. S. S. Magazine.*

THOSE who believe that money can do everything, are frequently prepared to do everything for money.

THERE is a printing office in Paris capable of printing the Lord's Prayer in three hundred different languages.

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 3.

FOURTH SUNDAY IN ADVENT.

"The Lord is at hand."—*Epistle.*

"Dear children, I was much pleased to see how well you attended to the Services this morning. Your manner showed that you understood, more fully than usual, their meaning and tendency.

"Mattie, can you give me the principal petition in the Collect?"

Mattie. "We ask for grace and mercy to help and deliver us."

"Yes; and the opening language, 'O Lord, raise up, we pray Thee, Thy power, and come among us,' seems a solemn call for the great manifestation which we, as it were, behold every year. Christmas is close upon us; the occupations which have busied us this the past week have kept the festival in our thoughts; so that we feel the full force of the supplication, 'Come among us.' We have, probably, all of us prepared some slight tokens of affection for our dearest friends, following the example of our Great Benefactor, who, as at this time, made ready to bestow upon us the 'Unspeakable Gift.'

"Bessie, can you repeat any verse in which the benevolence of God is compared with the kindness of earthly parents?"

Bessie. "I remember the words, but cannot think of the chapter—'If ye then, being evil, know how to give good gifts unto your children, how much more shall not your Heavenly Father give the Holy Spirit unto them that ask Him?'"

"These words, you remember, were spoken by Christ Himself; and how appropriate are they at this period, when we are about to commemorate the greatest exercise of mercy and love which even God has ever shown! Nor is it only in our homes that we see tokens of a coming holy-day; the snowy churchyard is to-day cheerful with a sudden grove of evergreens: you have all assisted in making the wreaths of rejoicing; and we know that, laid by until this last Sunday in Advent is past, we have the emblematic *star* and the hallowed cross, and all our sacred symbols woven in living green, ready to adorn the House of the Lord for the welcome Christmas morning!

"In the Epistle and Gospel for this day, we have a summing up of all the instruction and advice which have formed the burden of the other Sundays in Advent. With the grace and mercy which we have asked for, and which all can have who ask aright, we are commanded to 'rejoice in the Lord,' and again, to 'be careful for nothing, but by prayer and supplication, *with thanksgiving*, to make known' our requests to God, promising, as the reward of this faith, 'the *peace of God*,' which you will learn to be above all price, when the novelty of youth has departed, and the cares and toils of life press upon you. This Epistle contains good instruction for those who consider Religion a gloomy thing, and a timely warning to such pious persons as in their penitential grief forget to rejoice in the Lord. I am here led to remember a sermon which I once heard, on the *praise* we owe to God—the thanksgivings and gratitude which we should make our duty, as much as the prayers for forgiveness, and the requests for things necessary to our temporal comfort.

"The preacher was the purest and holiest man I ever knew—the gentlest by nature, the most fully renewed by grace. He might, indeed, praise and adore, 'for it becometh well the just to be thankful;' and his own life was a cheerful and beautiful Psalm.

"But those words of his—on a subject seldom considered in its true light by souls more heavy with sin—must surely exert a lasting influence upon more than one who heard him tell of the pleasantness of praise; for while his exulting words and joyful smile showed so forcibly the great advance he had made beyond them in the path of holiness, they will yet think oftener of this duty, so long neglected; and, following his unexpected thought, will learn how David, in the midst of a cry of contrition, whose mournful pathos has never yet been equalled, could spare a petition for the prosperity of Jerusalem, and a desire that due praise and honour should be offered to his offended but forgiving God. And with his spirit, they will say, in his language, 'Why art thou cast down, O my soul, and why art thou so disquieted within me? Oh, put thy trust in God, for I will yet give Him thanks, which is the help of my countenance and my God!'

"In the Holy Gospel, we have repeated the nature and office of Christ in the honest and fearless testimony of John the Baptist. And we cannot help noticing here how exactly the words of John answer to the declarations of Christ, each referring to prophecy in support of the identity of the other—both proclaiming the one great mission which was the object of their lives. And, surely, after all the lessons we have received in these four Sundays, concerning our own part in the Advent of Christ, and the responsibility which rests upon us to prepare for His Second Coming, we cannot welcome the approaching festival without a deep thoughtfulness and a chastened joy.

"We may be happy with our friends and neighbours; but let us give many a grateful glance backward to the far-off mystery of Bethlehem, and upward to the Heaven where we hope yet to behold our Redeemer in His glorified body."

L. B. D'B.

St. Nicholas.

St. Nicholas is the patron saint of children, and especially schoolboys; of poor maidens, of sailors, of travellers, and merchants. He is of all patron saints perhaps the most popular and interesting. Throughout all Europe, children are still taught to reverence St. Nicholas, and to consider themselves as placed under his peculiar care. If they are good, docile, and attentive to their studies, St. Nicholas, on the eve of his festival, will graciously fill their cap or their stocking with dainties, while he has as certainly a rod in pickle for the idle and unruly.

Nicholas was born at Panthera, a city of the province of Lycia in Asia Minor. His parents were Christians and of illustrious rank, and after they had been married many years, a son was granted to them in recompense of the prayers, and tears, and alms which they offered up continually. This extraordinary child on the day he was born stood up in his bath with his hands joined in thanksgiving that it had pleased God to bring him into the world. He no sooner knew what it was to feed than he knew what it was to fast, and every Wednesday and Friday he would only take the breast once. As he grew up he was distinguished among all other children for his gravity and his attention to his studies. His parents seeing him full of these holy dispositions thought that they could not do better than dedicate him to the service of God; and accordingly they did so.

When Nicholas was ordained priest, although he had been before remarkable for his sobriety and humility, he became more modest in countenance, more grave in speech, more vigorous in self-denial, than ever. When he was still a youth, his father and mother died of the plague, and he remained sole heir of their riches; but he looked upon himself as merely the steward of God's mercies, giving largely to all who needed.

Now, in that city there dwelt a certain nobleman, who had three daughters, and from being rich he became poor—so poor that he could scarcely obtain food for himself and his daughters, and saw no means of disposing of them in marriage as became their breeding and their good dispositions. Oftentimes it came into his mind to tell them that he could no longer maintain them, and they must find some kind of work, however servile, or die of hunger; but shame and sorrow held him dumb. Meantime the maidens wept continually, not knowing what to do, and not having bread to eat; and their father became more and more desperate. When Nicholas heard of this he was moved with compassion; therefore, one night, when the maidens were asleep, and their father alone sat watching and weeping, he took a handful of gold, and tying it up in a handkerchief, he repaired to the dwelling of the poor man. He considered how he might bestow it without making himself known; and while he stood irresolute, the moon, coming from behind a cloud, showed him a window open. So he threw in his parcel, and it fell at the feet of the father, who when he found what it was returned thanks, and with it portioned his eldest daughter.

A second time Nicholas provided a similar sum, and again he threw it in by night; and with it the nobleman married his second daughter. But he greatly desired to know who it was that came to his aid; therefore he determined to watch, and when the good saint came for the third time, and prepared to throw in the third portion, he was discovered, for the nobleman seized him by the skirt of his robe and flung himself at his feet, saying, "Oh, Nicholas, servant of God! why seek to hide thyself?" But Nicholas made him promise that he would tell no man. And many other charitable works did Nicholas perform in his native city.

Childhood of St. Bernard.

Bernard especially, that sweet child so dear to his mother's heart, had fed deliciously upon her words and her inspiring looks. While yet very young he unfolded like a flower under the sunshine of his mother's eye; he set himself, as far as his age permitted, to live like his mother—to pray like his mother; he secretly imitated the things he saw her do—gave bread to the poor, rendered all kinds of little services to his brothers, and to all who approached him; he spoke little; watched himself closely, to keep under his natural vivacity; and he was often seen to steal away to weep over his faults, and sob out some simple, childlike prayer. Bernard showed also, from the earliest age, a wonderful inclination for study. There was something bright and quick in the precocious intelligence which shone forth in his eye, and in the refined and expressive features of his gracious countenance. His open and gentle heart diffused the innocent joy and smiling grace, so lovely in childhood, over his face and person. His hair was golden, his complexion very fair, and his figure slender; his outward appearance exactly resembled that of his noble father; but his soul was the soul of Elizabeth.

In one of his childish illnesses he gave a striking proof both of his patience and his delicacy of conscience. A woman offered to cure him of a headache which had long baffled all remedies; but the holy child, having caught sight of some superstitious objects in her hand, sprang out of bed and chased her out of his room with a cry of indignation, because she had sought to cure him by the hateful arts of magic.

Our Lord, it seems, vouchsafed to reward the piety of this true child of Elizabeth immediately and visibly. The pain instantly left him, and the child rose from his bed full of health and intense joy.

Another event contributed greatly to enkindle this simple and vivid faith. "During the blessed night of Christmas, it happened that the young Bernard, seated in deep recollection before the commencement of the divine office, bowed his head upon his breast, and fell asleep; at the same instant, the child Jesus appeared to him in a vision—the Incarnate Word showed Himself to him as if just born again of His Virgin Mother, and as the fairest of the children of men. This wonderful vision so ravished the first affections of the little Bernard, that it lifted him above the state of childhood, and from this moment his mind was convinced, as he still believes and declares, that the hour at which he had this vision was the very hour of our Lord's birth. In short," adds the friend and contemporary of St. Bernard, "those who have heard him preach cannot fail to recognize the number of graces and benedictions he received on that blessed night; for, from that day forth, he seemed to have had an ever-deepening knowledge of that mystery, and spoke of it with a fuller and more kindling eloquence."

Some years past by; and the little Bernard grew in age and in grace, before God and man.—*Ratisbonne's Life of St. Bernard.*

Hebdomadary.

SUNDAY, Jan. 6.—*The Epiphany.*—A gleam of heavenly light had announced our Lord's birth to the shepherds of Bethlehem. A star, brilliant by day as well as by night, led to Him, as on this day, the wise men of the East. That light was an emblem of Christ, in whose light "the nations of them that are saved should walk." The same light is manifested still to us, though seen only by faith. We pray, therefore, that we may still be led to Christ, may approach Him with adoring hearts, and worship Him with alms (gold), and prayers (frankincense), and in purity of life (myrrh); and, having thus "walked in the light," may hereafter "shine forth as the sun in the kingdom of the Father."

TUESDAY, Jan. 8.—*St. Lucian, P. M.*—St. Lucian was a priest, who was martyred in the midst of his missionary labours at Beauvais, in France.

Imperfect in original

The Churchman.

NEW YORK, JANUARY 3, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman.* All communications and articles concerning the paper to THE EDITOR of the *Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman.* Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

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Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"*Castles in the Air*," next week. We heartily thank our friend for his good wishes and kind intentions.

We shall communicate with "*R. L.*"

"*Presbyter W. N.*" is right. His hint, for which we thank him, shall be acted upon.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays.*

NOTES OF THE WEEK.

—The Epiphany Pastoral of the Bishop of New Jersey, which will be found under the proper head, in behalf of the Foreign Missions of the Church, throws out some seasonable and solemn hints. The subject of Missions is one of several things which urgently demand our aid, and demand it in the shape of our alms at God's Holy Altar. They are indispensable objects of the Church's care, and involve duties which we severally owe to Christ Himself. "When saw we *Thee* in want of our fostering care, in any wise, and ministered unto *Thee*?" And we know the ready, the affecting reply: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." As the Pastoral shows, "nothing was *foreign* to St. Paul in *his* application of the Gospel." Neither must there be in *ours.* Some persons are too apt to cast up the term, "foreigner," even when one who is really of our own "household of faith" is the object it is levelled at, simply because he may be of or from a distant place. Why, as the zealous prelate emphatically remarks, even a heathen of old could exclaim, "I am a man; and nothing human can be foreign to my heart." And if this be true of humanity as it concerns the heathen heart, how much more as it should affect the Christian! There are wants to supply, both at home and abroad, which we are under a religious obligation to fulfil. It is our duty,—nay, as the devoted Bishop so fervently asks, "Why should I say '*our duty,*' when 'it is more blessed to give than to receive?'" We are of those, it is true, who think that the missionary work of the Church *at home* has the first claim upon our aid, and that this claim is by no means fulfilled as it ought to be, especially in our large cities. The poor in our very midst have *not* the Gospel preached to them, faithfully and practically, as they ought to have. There is a great deal to do in this respect in all directions. Men have out of their abundance provided pastoral superintendence for themselves and their families, but they have in a lamentable degree failed in providing it for those, their near neighbours, who, out of their poverty, have neither the ability nor the disposition to do so, and so many a one of whom is tempted to complain, "No man careth for my soul!" We have, then, let us repeat, much to do *at home*, in the missionary work of the Church, as well as *abroad.* "How is he a Christian," this Pastoral asks, "to whom every heathen is not a neighbour? And how can he have hope in Christ who does not love his neighbour as himself?" But if a far-off heathen, how much more a *near-at-hand* fellow-citizen and brother-Christian! Nay, heathen, if you will—for, alas! have we not a heathendom at our very doors? Have we not men and women, aye, and boys and girls, densely swarming around us, who are as perfect heathens in all that degrades and debases humanity, as are the wretched and pitiable people of any barbarous region to which our missionaries go forth in foreign lands? Still, let us give to the Foreign Missions—let us give, and give liberally, by all means; because when we come to realize the divine assurance, that "it is more blessed to give than to receive"—as in God's good providence we may—we shall then, if we have not in any wise already, be incited to extend our Christian charity to those who have now but too much reason to say of us—"This ought ye to have done, and not to have left the other undone."

—We would direct attention to the Pastoral Letter which the exemplary rector of Christ Church, Elizabeth, has addressed to his parishioners, as given under the usual head, on the subject of District Visiting. We have a warm sympathy with the parochial operations of this devoted pastor. He is setting a noble example of dutifulness, and fidelity, and care, to his reverend brethren. His church is free—he has the Daily Services of the Church regularly performed—he has his three Sunday Services, including public catechizing as well as preaching—and he has many other admirable Church institutions in successful operation in his parish, which are combining to produce very blessed results. The plan of District Visiting, to which the pastoral letter we allude to has reference, appears an effective one, and we have no doubt it will be earnestly carried out. There is one thing still wanting that we should like much to see done—we mean the more frequent administration of the Holy Communion. But we have every hope that this will soon be a further development of the sound Church polity he has set in operation.

—It need scarcely be remarked, that we of the *Churchman* are not puritans—we have no ascetic feelings—we would not frown upon anything that claims to be called enjoyment, as Christians can understand and appreciate such a pleasure. We acknowledge that there is a time and a season for many things, as well as for the toilsome cares of life, and the graver duties of religion. Yet must there be restraint in even the most innocent of such relaxations from the severer necessities of our position; and this is just the important point on which so many of us need to be continually counselled. At the present season, whether of the natural or the ecclesiastical year, this is especially so; for it is a time of worldly as well as religious festivity, and the temptation is therefore great as well to run riot in the one, as to profane the other.

Under such an impression as this, it is, that we have given in another place an extract from the valuable work of a most devoted Anglican divine—one whom, as our readers must have discovered, we love to quote from—which we have entitled *Fashionable Festivities;* and it conveys, though it is in some respects too detached from the context, some very profitable hints. In a previous part of the letter from which it is taken, the reverend author lays down these sound and serious principles:—"Since our bodies are not our own, but given us of God, and since, by the Christian faith, we emphatically say, that 'our bodies are the temples of the Holy Ghost,' it follows that—1. Whatever corrupts or impairs the body, *is wrong;*—2. whatever vitiates, enfeebles, or dissipates the mind, *is wrong;*—3. whatever draws away the mind from higher duties or higher privileges than those which we already enjoy, *is wrong;*—4. whatever encourages vice or induces danger to others, *is wrong;*—5. whatever involves an enjoyment which is merely selfish, *is wrong;*—6. whatever, by its indulgence, detracts from our power of benefitting others, *is wrong.*" Such are the principles laid down, and applied, as respects the question of pleasure—enjoyment—amusement. Let us ask the reader to bear them in mind in perusing the extract to which we refer.

We only intended, in this passing Note, to draw attention, as briefly as could be done, to an article which we are persuaded is not ill-timed, as we are sure it is not ill-intentioned. But we are tempted to add an Allegory concerning the youth of Hercules, introduced in the Letter from which we have quoted, and which, at all festive seasons especially, it can never be out of place to ponder on for a moment:—"Two women make their appearance to the young man just entering upon life. The first is described as very beautiful, and clad in splendid vestments. Her words are very fascinating and her manner very winning, and she makes her proposal to the youth to follow her and be her companion—promising all kinds of delight and enjoyment. There is no limit of the gratifications and voluptuous indulgences which she holds out; but she carefully hides everything that is in any way disagreeable; she never speaks of the time when all she has to offer will come to a termination. Sorrow, and regret, and weariness, and self-reproach, and satiety, she keeps out of view. 'Serve me,' she says, 'and you shall have nothing of labour or sorrow—I am Pleasure.'"

—The extract we have given in another page from the *English Churchman*, and which we have entitled "The Puritanic Leaven in the Anglican Church," deserves a careful and wistful perusal. For we have in our own Church precisely the same evil spirit to encounter. It is a leaven, in fact, which, in some degree, pervades everything that is merely Protestant; and just in proportion as that, in its integrity, just and righteous Protestant principle is allowed to sink down and degenerate from the Catholic standard, does it more or less produce this element that is felt to be so mischievous in its influences in the Church, whether in England or in this country. When we say *Catholic* standard, of course we do not mean *Roman Catholic*, as Puritans themselves are too apt to suppose. There is, in sober reality, no such thing as *Roman Catholic:* the expression involves a contradiction in terms. What is Roman is *not* Catholic; and what is Catholic can never be Roman,—or, at any rate, never until Rome has cast off the corruptions which cut her off from the really Catholic and Apostolic Faith. But here, in the case before us, is a corruption of the same really Catholic and Apostolic Faith,—the Faith once delivered to, and handed down by the Saints—in another and a contrary direction. Our ultra-Protestants won't believe what they, as members of the One Church of Christ, ought to believe: the Romanists, on the other hand, believe a great deal more than, as members of the Church, they ought to believe—a great deal that is not only superfluous, but fallacious; and not only unwarrantable, but vicious.

The principal form in which this leaven of puritanism works in the Reformed Church, is in the repudiation of certain Catholic verities, which were carefully cherished at the Reformation, and religiously adhered to by those Holy Martyrs who perished at the stake for the truth of God. They ignore our whole Sacramental system, as it was rescued from the rubbish with which Rome had surrounded it, and they despise and reject whatever appertains to it in doctirine, in discipline, and in ritualism. In this respect they, in fact, place themselves on the same platform with the puritanical sects. Their Catholic Churchmanship is, therefore, as respects these vital points, an unreality. We know, however, that it has been, and still is, too much the custom for the Bishops to pass over these things. In our Mother Church this has been the case to a most baneful extent. Her thraldom under the State has scarcely been more injurious to her, in her great spiritual interests, than has this giving way by her Episcopate to these departures from her true Catholic and Apostolic doctrine in its integrity and its fulness. The Bishop of Exeter, however, has been a most remarkable and most honourable exception to this laxity of Episcopal authority, and surrender of Episcopal fidelity, so lamentably prevalent in the Anglican Church—and prevalent very much through the unhappy circumstance of her being a State Church. The article of our English contemporary, to which we call attention, illustrates the struggle which the brave and faithful and energetic prelate is maintaining, and in which, with all our heart, we wish him God-speed! It deserves, therefore, we repeat, an attentive perusal. Would that the excellent example of the Bishop of Exeter might induce our own Bishops, or such of them as we know in the main agree with him, to go and do likewise.

CHURCHES IN DEBT.

It is an evil, we find, of which all the religious bodies around us are complaining, that they are in debt, and no one can, with even the most ordinary attention, observe the working of their respective systems, without seeing how it cramps them in their most important operations. The efficiency of their institutions, in their charitable work—the maintenance of their ministers—the provision for their poor—all is affected, all is hindered by it. The principle itself is bad, and its adoption could scarcely, under any circumstances, be justified; but when its moral influences are found to be so malign, and its practical effects so mischievous, as all who are concerned in it must acknowledge to be the case, its tolerance in any Christian community is a scandal and a shame.

Of course, as Church journalists, we have mainly to do with it as it exists, and is in operation in the Church. For, so far from our own case being any exception, we are only afraid that it is among the worst cases that could be brought forward. And at present we shall confine ourselves to it, in the animadversions we are about to make upon the subject.

The principle, we say, is a bad one. Debt is an evil in itself—often one of the most grievous evils with which society is pestered. In the operations of trade, we know, it is a necessary evil. Commercial transactions are often of such a magnitude, or they involve such remote results, or there is an unavoidable speculation about them which prevents immediate returns, or they necessitate investments of capital, which could not be commanded but on credit, that pecuniary obligations must needs be incurred, or mercantile and manufacturing enterprise could never be carried out to a successful issue. Apart from all this, however, in our personal and domestic concerns, he is the most prudent who avoids it, whenever he can—not only because it is a false system of finance in such concerns, but also because it so often leads to miscalculation and consequent embarrassment.

But in the affairs of religion—in the concerns of the Church—not only is it a wrong principle as a matter of economy, but it is the occasion of encumbrances which hamper and obstruct her operations, and make her whole parochial polity false and injurious. If the Apostolic precept, "Owe no man anything," has in any one case a more forcible application than another, it is in that of the affairs of the Church. Her moral obligations are already heavy enough, in their necessary and unavoidable contraction, without laying upon her the additional and unsuitable burden of pecuniary obligation. She owes to Heaven a debt which it requires all her most energetic efforts to discharge; to society she is under engagements of the most pressing nature; and to the poor she has a responsibility to fulfil, requiring all her resources. To add, then, to such an amount of liability as this, fixed and ponderous money debts, is not only at variance with all ideas of rectitude, and prudence, and duty, but is directly calculated to defeat, and in innumerable instances does defeat, the great object of her parochial organization and operation among men.

In the very outset of the business of constituting a parish, and erecting a church edifice, getting into debt for the requisite expenditure, is a running counter to the very principle which is inseparable from all religious action. "Owe no man anything, *but to love one another.*" Now, to get into debt for the cost of what is done, is not "to love one another"—it is for every man to love himself. And it can never be said of such an operation, if it involves a perpetuated indebtedness, that it is a "work and labour of love." For love, in such a case, would beget liberality—it would excite to self-denial. There must be charity, let our liberality be what it may. For, as the Apostle says, "Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing." Yet is it the want of charity which gets our parishes into debt,—yea, of that very charity which "beareth all things, and endureth all things,"—for it is, nine times out of ten, because men will not bear all things, or endure all things, or even bear or endure anything that involves their self-sacrifice, that debts have to be incurred. Their duty is to build their church by their own offerings; yet, instead of doing this, they are content to raise the means by mortgage, and thus impose a burthen on the edifice which too often remains a perpetual encumbrance, to the scandal of the parish and the hindrance of its pastoral work. The congregation have thus failed in their duty at the outset. They have not "offered their oblations to the Lord"—they have only pretended so to do. It is all a miserable sham. They audaciously call it "God's House," whereas they have not given it to God—they have only affected to do so. In fact, it is not theirs to give; it is theirs who have advanced them the funds which they ought to have raised themselves—which they were bound to raise themselves, and which, generally speaking, a little Christian self-denial would have enabled them to raise themselves. Why, in the case of many a congregation, the quantity of cigars consumed by the men, and of superfluous finery by the women, would in a single year amount to about as much as would pay for a church edifice. And they cannot deny themselves such idle luxuries as these, even for the glory of God, and the good of their own souls, but must impose the burthen of a debt thereupon,—thus not only transferring to futurity the discharge of a duty that was bound upon them, as in the sight of God, to perform, but incurring also the constant, the perpetuated mischiefs of debt, in the shape of that annual interest which absorbs all the means they would otherwise have wherewith to fulfil the practical duties of the religion they profess. As Christ's disciples, they are surely bound to a holier and more self-denying course than this. "Whosoever will come after me, let him deny himself, and take up his cross and follow me." This, be it remembered, is His own injunction; and it has a close and powerful application to such a subject as this we are remarking upon. Have they who have built their churches upon credit, instead of paying for them at once, or in some reasonable time, denied themselves, as they might have done, to enable them to pay for them? Have they deprived themselves of any of their accustomed luxuries, or pleasures? Have they made any *sacrifice* whatever to provide the requisite funds? Let the overwhelming amount of church debts which have been contracted among us answer these questions.

As respects our own Church, we have but to consider the nature of the consecration of the edifices for her holy ordinances of Worship and Preaching, to which they must be submitted ere they are truly and legitimately the Houses of God, to see how completely at variance this most vicious system of debt is with the divine ideal of the Holy Temple of God. "Dearly beloved in the Lord," says the consecrating Bishop, "forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in His service; which pious works have been approved of and graciously accepted by our Heavenly Father: Let us not doubt but that He will also favourably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg His blessing on this our undertaking." Now, how can encumbering the church with debt ever consist with such a declaration as this? How, in the first place, can they be devout and holy men—how can it be said that they are "moved either by the express command of God, or by the secret inspiration of the Blessed Spirit," who will not themselves furnish the means required for so holy an object? How can they *in name* be called "pious works," when there is not *in fact* the piety to pay for them? Or how can they ever expect that works thus tied up, assigned, and burthened, can ever be "approved of and graciously accepted by our Heavenly Father?" We care not whether the building is to be consecrated or not,—the objection, being one of principle, is practically the same in either case; while it is only an aggravation of the evil that it cannot be solemnly "separated from all unhallowed, worldly, and common uses."

Then see what great evil and mischief must be *perpetuated* by such a system. Pew rents are found unavoidable, and thus the poor are virtually excluded, and all the odious worldly distinctions are carried into the more immediate presence of God. The resources of the vestry are in great part absorbed by the interest of the debt. Several churches in this diocese, indeed in this city, have as much as two thousand dollars a-year interest to pay. So thus the "collections" which ought to be very differently appropriated, all go to sustain an iniquitous debt; and if they be offerings at the altar of God, is it not a gross desecration, that instead of being devoted to such objects as would consist with the sacred character of alms and oblations so offered, they should go to prop up and perpetuate so unrighteous a system? Not only does it often result in depriving the pastor himself of his due,—not only does it contravene the divine principle, that "they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar,"—but it positively robs the poor, who are entitled to their share of those alms and oblations, which at the very altar are described as the offerings of those who, "pitying the poor, lend unto the Lord!" Think of fifty dollars having to be taken every Lord's Day, in each of many churches, from the "collection," or the offertory, as the case may be, to pay off the interest of its debt, before one cent of it can be bestowed upon truly religious objects, as it is solemnly professed to be! What an awful burlesque of alms-giving! One's wonder is, that people can be prevailed upon to give to such an object, involving as their giving plainly does the bolstering up of a vicious system, which the interests of the Church require should be at once put an end to.

It would undoubtedly serve the cause of the Church, of religion, and the highest interests of society generally, if some legislative means could be provided for the breaking-up of so baneful a system,—and we would humbly suggest a similar plan to that which has had so happy an effect in rescuing Ireland from the miseries of debt contracted by so many of her landed proprietors. Some of the direst evils of that country and people were those inflicted by circumstances flowing directly from the accumulations of debt; and so convinced of this became the Imperial Parliament, that it passed an act, called "The Encumbered Estates Act," the provisions of which operated in taking such estates out of the hands of their nominal proprietors, unless they could immediately clear off their encumbrances—selling them, and with the proceeds of the sale discharging the debt. And some such plan as this must be had recourse to as respects our encumbered churches. The evil is not only a perpetuating, but an increasing one. The sooner, therefore, a legislative remedy can be obtained, the better for all concerned.

PUBLIC WORSHIP.

In proceeding to remark upon the desirable extension to our Services of the Sanctuary of the influences of that "movement" in the Church, which our respected Diocesan has so truly designated as "the most energetic and the most important which has been witnessed since the Reformation," let us, for a brief instant, consider what these Services mean.

They constitute, then, in the first place—or are designed so to do—the Public Worship of God. Now here, as in our private and family devotions, there must be reality—there must be heartiness. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." There must be no sham, no pretence, no mere formalism in such an act. He "to whom all hearts are open, and from whom no secrets are hid," can at once detect it; and any unreality, any insincerity, any empty show, in so solemn a duty, is assuredly a great abomination in the eyes of the God of Truth. And it is indeed a fearful denunciation of idle, careless, or insincere worshippers, which our Lord Himself pronounces—"Ye hypocrites! Well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." In such a service, be it organized or arranged as it may, all must be pure, honest, and devout. God is not to be trifled with at any time, or in any thing; least of all when we go to worship Him in His holy temple, where He is graciously present in the midst of us. The very term *worship* implies a surrender of our hearts to Him in dutiful homage—a submission of our wills and affections to Him—a looking unto Him for the blessings of His grace—the yielding unto Him of our honour and our praise. "All flesh," it is declared, "shall worship before Me." It is a universal obligation. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." It is His exclusive claim upon all His reasonable and accountable creatures.

But then this worship must have an outward, sensible, and reverential expression. There is such a thing, we know, as the silent worship of the heart; and without the heart, no worship can be acceptable, for none such can be real. "Now, we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth." That is to say, if a man be sincere, and submitteth himself—humbly, penitently, and imploringly—not dissembling or presuming before the face of Almighty God our Heavenly Father, but is come with a lowly mind, and an honest heart, to "worship and fall down and kneel before the Lord his Maker." There must be all this issuing from the heart, as an offering and a sacrifice. And more than this; because the Holy Worship with which God is to be worshipped in His Sanctuary—remembering that "He is greatly to be feared in the assembly of the saints"—must be a manifestation of truthful and solemn adoration. We must, moreover, "laud and magnify His glorious Name." And this worship—this very kind of worship—is the bounden duty of all men, but more especially of such as seek to be partakers of the Christian covenant. "The public worship of Christians," says Paley, "is a duty of divine appointment, while its neglect is censured by the Apostle to the Hebrews in language as applicable to the religious service of the present day, as to the time of the Primitive Church itself; a service which a Christian cannot think himself at liberty to reject, coeval as it is with the institution of his Creed, and adopted by every sect into which Christianity has been divided." Such is the duty; and in its performance we must see that it is what its name imports. It must really and truly be—*worship.* It must be to do homage to, to adore, to honour, to extol. And there is an outward act in this, as well as an internal emotion.

It is the remark of a devoted living divine of the Anglican Church—and one whom we have had occasion to mention in another part of this sheet—that "the great primary object of Christian worship is not the supply of man's necessities, but the promotion of God's glory. And when we read," he adds, "of the golden candlestick before the throne, the jasper and the sapphire, the emerald and the amethyst, and other precious stones, forming the pavement and walls of the Sanctuary; of the harp, and the solemn chant, and the golden vials full of odours, we cannot but believe that it is the will of God that He should, much more in this earthly dispensation, be served by the creatures of His hand, and that He will accept such humble tribute when offered to Him in faith and purity."* This, then, is what the Public Worship of the Church should be. This is the "humble tribute" it should be its object to furnish—that while we go to Church to avail ourselves of the means of grace, we go, first and above all, to "give the Lord the honour due unto His Name"—to "worship the Lord with holy worship."

Apply these principles, then, to our own case, in the Services of our own Church, and we think there is no one who will be hardy enough to say, that, as a rule, they are realized in what ought to be our solemn Sanctuaries. Our Liturgy, the same, as it is, not only in all its leading features, but in most of its details, as the Anglican, can be made quite as available for the practical application of these principles of the divine ideal of Public Worship as in our Mother Church it is being made, under the influence of that "most energetic and most important movement," to which the Provisional Bishop, with so much discernment, and so much ingenuousness, has paid his hearty tribute. But it has yet to be done. Here and there, the same spirit of improvement in ritual matters as the movement in England has aroused and is carrying into effect, is doubtless manifesting itself. We have a church or two in this city whose ritualism it is pervading,—and similar instances are to be met with in different dioceses, though they are as yet but few and far between, and in the extent of their progress towards perfection, so far, only partial. The Service, in nineteen cases out of twenty, is a mere affair of dry, dull, undevotional *reading* by the minister to the people, and of obtrusive operatic singing by an orchestra for their gratification. But this can scarcely be called *worship.* The very position of the officiating minister, ninety-nine times out of a hundred, is symptomatic of anything but worship. He is placed *facing* the congregation, often elevated above them, as though he were to preach the prayers to them, rather than offer them in their behalf to God. And this, in fact, too generally, he apparently does. He makes it a mere reading of the prayers *to* those who are assembled before him, *from* whom they ought to proceed, he being but their mouth-piece, to the throne of grace. He does this, often, from the beginning to the end, in one unvarying didactic or oratorical tone, as though *they* were the objects of his address, not *the Almighty;* and too generally the majority of the congregation is sitting listlessly the while, scarcely listening to what is uttered, but certainly not taking part in it as an act of worship. What he reads has various characters: there is exhortation, confession, supplication, intercession, thanksgiving, which is all intended to be, and to be a reality must be, uttered as the expression of what is severally and solemnly implied therein. There is the sublime *Hymn*, the Te Deum, and the *Canticles*, the very name signifying that they are to be *sung*—there are the Psalms, or Songs, of the Psalter, which ought always also to be *sung*, but which are yet *read* or *preached* like all the rest. And there are the Lessons, addressed expressly to the people, but which cannot, by any difference of tone, be distinguished from confession, or prayer, or praise. So that our sublime and most devotional Liturgy is mauled most excruciatingly—nay, perverted most mischievously; while there is a coldness and indevotion in it all which is quite foreign to any realization of the divine precept of the Psalmist, "*Worship* the Lord in the beauty of holiness."

"The good parson," says George Herbert, "when he is to read Divine Services, composeth himself to all possible reverence; lifting up his heart, and hands, and eyes, and using all other gestures, which may express a hearty and unfeigned devotion. This he doth, first, as being truly touched and amazed with the Majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole congregation; whose sins he then bears, and brings with his own unto the Heavenly Altar to be bathed, and washed in the sacred laver of Christ's Blood."

The "movement," then, as the originator and producer of a revival of spiritual life in the Church—as stimulating the Church to "arise and shake herself from the dust,"—cannot possibly pass over these things; for they are solemn duties of our religion—the acting out, indeed, in some of their most important points, of the doctrines which the same "movement" has occasioned to be more carefully and more honestly taught. "The true-hearted sons of the Church," said Dr. Hook in its earlier progress, "may be pardoned when they seek to infuse something of devotional warmth into their services, and to provide for penitent and faithful hearts the high spiritual comforts which result from ceremonial worship. When these are demanded, the demand ought surely to be met as our Church permits; since, while the more pious will be gratified, wrong can be done to no one, if care be taken to do only what the Church prescribes." And this is just what we humbly seek to have accomplished. We want to see some devotional warmth infused into our Services—to have penitent and faithful hearts provided with their spiritual comforts. We want, in a word, to see our Services made, in deed and in truth, WORSHIP—worship in which all who are present in God's Holy Temple may devoutly participate; and to wipe away the reproach—may we not say the curse—which is involved in the complaint which Shakspeare puts into the mouth of Claudius, King of Denmark, and which so many among ourselves have but too much reason to make—

> "My words fly up, my thoughts remain below:
> Words without thoughts never to heaven go."

TRINITY AND ITS TRADUCERS.

"It has been observed that gownsmen bear with them a greater degree of rancour than any other class of disputants." Such is the brief but expressive exposition which an eminent lexicographer has given of that familiar phrase, the *odium theologicum*, or *theological hatred.* And however deplorable it may be, however discreditable it may seem—as most mischievous we know it is—yet is it, as a general rule, but too true, as we ourselves have lately experienced, and as we see evidences of continually in the clerically-edited newspapers with which the Church in this land is troubled. A rather remarkable instance occurs in the last number of our ultra-Protestant Church contemporary here—the paper which boasts of having in its capacious editorial chair not only the collected learning and piety, but the concentrated humility and charity of three reverend doctors—all of them holding important parochial charges, which not only demand all their time, and thought, and energy, but the highest practical examples of those invariable fruits of the Spirit—love, long-suffering, gentleness, meekness.

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* The Theory of Christian Worship. By the Rev. T. Chamberlain, of Oxford.

Our Trinity Corporation, as we have frequently of late had the satisfaction of showing, have set out on a course of vigorous missionary work which will require the observance of a new and better system in the appropriation of their funds; and it would seem that in proceeding to give effect to this most praiseworthy purpose, they have, in the very beginning, provoked the wrath of certain of the clergy who hitherto have been benefitted only too largely by their, one cannot but think, very injudicious liberality. Assailed, it would appear, covertly as well as openly—misrepresented and aspersed for what they have done, and suspected and misjudged as to what they are going to do, the venerable rector of Trinity has made a most temperate, but most triumphant defence, in the form of a pamphlet; and this defence it is that is calling forth the inveterate acrimony of the three reverend doctors in question.

We have not the space, even could we have the patience, to take up in detail all the rancour they display against Old Trinity, but more pointedly and particularly at its respected rector. At present, at any rate, we can only afford to bestow upon it a very passing notice. The most prominent matter they bring forward, is the recent very liberal and reasonable offer of the Corporation, to give twenty thousand dollars to the Episcopal Fund, provided the other churches in this diocese would raise fifty thousand,—very liberal, because with the expenditure in prospect for even higher objects than that of such a fund, involved in the plans for benefitting and blessing the poor and destitute, it is almost beyond the proportion that could well be expected; and reasonable, since it is but right and fair that all the churches of the diocese should contribute with something like proportionate liberality—and as their number is two hundred and sixty-four, it would amount to no great sum for each, when apportioned among them. Yet these three reverend doctors, who have themselves severally benefitted, two of them, if we mistake not, rather outrageously, in times gone by, stigmatize that proposal as "in itself contemptible," and one which its condition, "they might have known, would make it entirely unavailing," and therefore "entirely safe for them." That is to say, they charitably insinuate that it was a piece of hypocritical pretence, and then proceed to make it the pretext for a most unjust and undignified, and therefore irreverent and unclerical outburst of vituperation and detraction. They pretend that their reverend brother, the rector of Trinity, has, in his pamphlet, made "investments" for himself—thus insinuating that he has selfish and sinister objects in view; and they attempt to ridicule the reflections which his plain, and, we believe, incontrovertible statement casts upon the assailants of Trinity, by designating, with ill-timed sportiveness, their own and their confederates' conduct as "the *wickedness* of these clergymen," and their acts as "crimes," and their tongues as "steeped in the gall of bitterness." There is perhaps more truth than jest in all this. But be this as it may, it can surely never be creditable to holy and reverend men, such as the clergy ought to be, to indulge in low and debasing jocularity upon any affairs of the Church, and especially where it is, in fact, a sporting with the characters of their brethren. A brief extract or two from this most miserable and discreditable piece of invective, will illustrate what we have said. With reference, for instance, to the rector of Trinity's very dignified and dispassionate statement, they say:—

> He has recorded a long array of "facts and fancies" in the history of Trinity's appropriations, closing with the grants of this Corporation to St. Mark's, St. George's, and Grace Churches, whose three luckless and wicked rectors were discovered to be in this alleged conspiracy against the fair fame of Trinity. It was a noble chance to make mince-meat of them all, and to sell their crimes thus hashed up, for the advantage of Trinity and the gain of its rector.

With reference to the fact of the assailants of Trinity being those who have partaken largely of its bounty, they declare:—

> Doubtless, if the amiable rector of Trinity has been so upborne by his unrestrained indignation in their case, if any one with no "endowment" had dared to speak, the man would have been, probably, roasted alive, and eaten in the very body of the Convention, or, at any rate, "*he would have been remembered if hereafter he should ever want anything from Trinity.*"

A still more revolting specimen of the wretched scurrility and vulgar slang in which these three reverend doctors do not think it unbecoming to set their respective flocks the bad example of indulging, is the following:—

> But again we admire the business eye which a commercial city generates. And the very wickedness of these audacious rectors can be sold for something. *Soap fat, at least, can be made from them.* And though the high elevation and character of the rector of Trinity *might possibly destroy* them—though their reputations *might be blackened*, and their office taken from them—though they might be turned out as martyrs, perhaps to perish like poor John Rogers, in our primers, yet all these were nothing in the view of the rector of Trinity, rising in the majesty of his power, when their base ingratitude was to be punished, their crimes were to be made a caution to their successors, who were to learn wisdom by their fate, and—*a profitable investment was to be made for the rector himself.* And therefore, the "facts and fancies" come boldly forth, "entered according to Act of Congress, in the year 1855, by William Berrian, D. D."

"Make mince-meat of these wicked rectors"—"sell their crimes"—have them "hashed up for the advantage of Trinity, and the *gain* of its rector"—"roasted alive and eaten in the very body of the Convention"—"soap fat, at least, to be made of them"—"though their reputations might be blackened!"—Is this becoming language for reverend doctors? Are these words fit to come from the pens of men in Holy Orders? Is it not, on the contrary, low, and vile, and vulgar ribaldry, that is enough, in very truth, to "blacken their own reputations" beyond redemption? Surely, if "for every idle word men speak"—or write—they must give account, will there not be a fearful accountability here? In every point of view, it is very disgraceful,—we cannot find a milder word that can, with any truth, describe it. To say nothing of its coarse buffoonery, it is an attributing of the vilest motives, an insinuating of the basest objects, a displaying of the most unchristian feelings. In the name of all that is holy, just, and good, is it to be continued to be borne with, we again ask, as we have so often had occasion to ask before—is it to be tolerated, that rectors of parishes are to become editors of newspapers, to the neglect and the degeneracy of their several parochial charges, that they may thus exhibit themselves to the world in a light which it would be their bounden duty to reprove in any of their respective flocks? Is there no Episcopal, no canonical authority to restrain such unseemly, such disreputable, and such mischievous conduct? If there is not, surely it is high time there were; and we trust that in this, and in much else that has recently occurred in our clerically-edited newspaper press, there will be a sufficiently strong case made out—to go no further back—for the interference of the General Convention, at whose ensuing triennial meeting we trust some right-minded and public-spirited member will introduce a canon expressly prohibiting the prostitution of the Holy Orders of the Church to a purpose which is not only at variance with the solemn engagements of those who have entered therein, as they have declared, under the influence of the Holy Spirit, but which exposes them to the temptation we have so many lamentable proofs they cannot resist, of indulging in worldly, rancorous, and vindictive feeling, that is utterly opposed to the spirit of the Gospel.

But to return for a moment to Trinity Corporation, as we must hasten to a conclusion. We are not their servile or indiscriminate apologist. Our position is one that is thoroughly independent of them, or of any other corporation, or party, or person. We are free to blame or praise them as in our humble but impartial judgment the interests of religion and the Church may seem to require. And blame them we certainly do for some things that they have done, though very different things from those which Drs. Tyng, Anthon, and Canfield, whether as rectors or as editors, would blame them. We blame them much for having expended such enormous sums in behoof of the churches of at least Drs. Tyng and Anthon. In the former case, we find, there has been thrown away some sixty or seventy thousand, and in the latter some twenty or thirty thousand dollars. We say *thrown away*, because they were not proper objects for such benefactions, any more than their well-endowed rectors would be fit objects for the Almshouse, seeing that their parishes were quite capable of raising the funds they required for their own church organizations, and might have raised them if the congregations had been properly instructed in their duty as members of the Church, and the Church's divinely appointed way had been dutifully had recourse to by the rectors themselves. They are, in fact, spoiled children of Trinity. In the case of St. George's, besides, it involved a robbery of the poor in another respect. A church, with its parochial corporation, was removed away from the poor, for the convenience of the rich, and a wrong was thus perpetrated for which, it is to be feared, God's displeasure has still to be appeased. We blame Trinity Corporation for having made the mistake of participating, in any way, in such things as these. But they belong to the past, and they are being fully atoned for by what is now going on, in their great missionary work, and for which we humbly think they are entitled to the gratitude of the whole Church, and to the encouragement and respect, rather than the scurrility and abuse, of every section of the clergy.

THOUGHTS ON CURRENT EVENTS.

The mind is somewhat relieved by the news from Kansas. It was too painful to reflect, that a shot fired by a drunken fanatic might dissolve the Union. It does not even yet appear that the danger is quite over; but it is certainly very much lessened. While this war existed within the jurisdiction of the United States, between two parties of American citizens, there was exhibited in Congress a spectacle even more melancholy and alarming than the war itself. Probably four weeks ago no human being imagined it possible, that such a state of things could exist as has actually existed during the whole of the present month. This, however, is only one of many proofs that the determination of our politicians, as they are called, although not without some absurdity, outstrips the anticipations of even those whose habitual views on the subject are the most gloomy. The whole business of the nation is kept in abeyance, because the House of Representatives cannot choose a speaker. It is difficult to believe, that the choice of any one of the gentlemen who have been mentioned would not be a lesser evil than the delay of the public business; to say nothing of the national degradation involved in the spectacle which the representatives of the American nation are exhibiting. The ostensible question is between those who maintain the law known as the Nebraska Bill, and those who desire its repeal. The balance of power is held by a third division, who can elect either of the more prominent candidates, or keep the question open. It is to be presumed that, in pursuing the last course, their object is to compel one or both of the two stronger parties to accept their third candidate. We believe that this division is composed of members of that which calls itself the American party, who object to the repeal of the Nebraska Bill. The strongest party is that which combines the general principles of the so-called American party with a desire for the repeal of the obnoxious law. The other two parties both desire to defeat the movement for its repeal. This object they may certainly obtain, at least for the time, by preventing the organization of the House; but whether that course is quite honourable, or likely to promote their objects in the long run, are questions very well worthy of their consideration. These remarks apply particularly to members of the weaker of the three parties. This is composed of persons who, while they oppose the repeal of the Nebraska Act, accept, upon other questions, the principles of the new party. These gentlemen have only to decide whether they prefer their American principles to the Nebraska Act, or the reverse, and give their support to the candidate who maintains the principle to which they feel the strongest attachment. We have never sought to disguise our opinion, that the passage of the Nebraska Act was a great crime, and a great calamity. It was both, because it took away all confidence in the principle of compromise. Without that principle, we confess that we do not see how any government is to exist over a territory so extended, and including people of so many and so diverse prejudices and interests.

It is very easy to say that there ought to be no compromises, but men ought to be governed by principles. It is true as far as moral principles are concerned; no man ought to compromise his moral principles. No compromise can be accepted by a conscientious Christian, which will oblige him to abstain from doing any act which it is his duty to do, or to do any act which is forbidden by the law which he is bound to obey. But compromises about mere matters of expediency are not compromises of moral principle. A man may lawfully give up a principle, that is, a rule which is advantageous to himself, his party, or his section of the country, in consideration of other advantages conceded to him, his party, or his section, or of advantages accruing to the whole community, of which himself, his party, and his section, are only parts. In the latter case it is his duty so to do. Political compromises are then possible. When they are once made they are binding on the conscience, and it is mere quibbling to say that they are not because they are in a form which technically admits of repeal. They are measures adopted for the purpose of securing certain interests, and conciliating certain prejudices. So long as these interests and these prejudices remain, the compromise is binding on the conscience. This is the true theory, and the one on which we have until lately acted. It was supposed that the Missouri Compromise had a certain binding force on the consciences of members of Congress and Presidents, which would interfere with the exercise of their undoubted right to repeal a mere act of Congress. The clause in the Nebraska Bill, which repealed that Compromise, repudiated the ideas of which we have just spoken, and in so doing repudiated all future compromises in the form of acts of Congress. We know not how the evil is to be remedied. It seems to us to be one of the many things which once done can never be undone. The evil consists in the precedent, and the repeal of the bill cannot destroy the precedent.

We suppose that it was upon some such view as this that a large division of the American party were willing to let the act remain unrepealed, while they admitted that it ought not to have been passed.

Could the adoption of this line have kept together the American party, it would have been well worth while to have contended for it, but its effect has unfortunately been the division of that party. We have never united ourselves to that party, because it had adopted some principles of which we disapproved, and has carried others to an extent which seemed to us as much at variance with good faith as the Nebraska Bill itself. But we thought that it was capable of doing great good. It claimed to be emphatically the national party, and a national party was precisely what was most wanted. But a national party must be a party which exists with the same principles throughout the whole nation. Both the old parties had claimed to be national parties, and both had disgraced themselves by leaving the questions between the sectional parties open questions, and thus, in fact, advocating different ideas at the two ends of the country.

This mission of the American party, to use a hacknied phrase, was to put an end to this, and to put down the sectional parties by adopting some principle, or some compromise, which it would sustain at all hazards. This was the course of true patriotism, and it would have led to the rallying of all true patriots round the banner of the party which should have had the honesty and the courage to take such a line. But we apprehend that, notwithstanding all the noisy patriots with whom one cannot avoid meeting, true patriotism is a very rare quality in this country. We should not ourselves expect that the true patriots would be the majority at the polls. The leaders of the so-called American party were apparently of the same opinion. So far from declaring against both of the sectional parties, which is precisely the thing which a body of patriots would have done, they seem only to have deliberated whether they would combine with one of them, or, like the old parties, leave the questions about which the sectional parties are divided, open, and combine in each section with that which was then the strongest. Either course would have put an end to the claim of the American party to be considered sectional. It has adopted that which is the least honest of the two, and at the South claims to be national, because it takes the Southern side of the sectional questions, while at the North it avowedly takes the Northern side. Hence the impossibility of uniting upon a candidate for the speakership, and the disgraceful display of factious pertinacity which has fixed the eyes of the nation and of the world on the House of Representatives. We do not consider that any party, or clique, or any individual in the House, is free from blame in this matter. On the contrary, it seems to us, that the guilt is so widely diffused that it has become national. The whole matter is an evidence that our boasted patriotism is a myth, or at least too feeble to contend with factions which are avowedly sectional.

H. D. E.

Baltimore, Dec. 29, 1855.

NOTES AND COMMENTS.

Thefts at the Post Office.—The N. Y. *Herald* openly charges, that at some of the post offices that paper is systematically stolen. "We find it impossible," it says, "to transmit the *Herald* by post in safety to our subscribers. It must pass through the hands of postmasters, and some one of these—perhaps several—almost invariably take the *Herald* out of its wrapper, and cheat our subscribers." We ourselves have a similar complaint to make. Copies of the Churchman are continually being purloined in their transmission by post, and in some of our larger cities we are under the necessity of having weekly supplies sent to our agents, in order to furnish copies to our subscribers who so frequently fail in receiving the papers by post. This is a state of things that is certainly most discreditable to that important department of the public service.

Parents and Children.—The *theory* of the reciprocal duties of parents and children is seldom mistaken even among those sects which in so many other respects are in error as regards Catholic truth. Our sectarian contemporary, the *Intelligencer*, for instance, gives in his last number the following excellent counsel, in answer to the question, "What has been accomplished (during the past year) in the education of our families for duty here and glory hereafter?"

> Parents are guardians appointed by God for the right training of their offspring. From the responsibilities of such guardianship no benevolent agency can relieve them. The parent is, by virtue of the domestic constitution, the teacher, guide, and ruler of his household, and designated by God to take the oversight of the whole culture, intellectual and moral, of those committed to his trust. Therefore, conscience, reason, revelation combine to urge parents to the exercise of incessant diligence in shaping the characters of their children after the pattern of the holy and blameless Christ. Year after year marks their success or failure. Should any of our readers feel that, during the year now waning to its approaching end, they have neglected the pious culture of their children, what recompense for such neglect can be found in their increased wealth or multiplied honours, or personal gains of whatever sort?

This, then, is the right *theory* of parental duty—and of filial training. But how is it in *practice?* Let the still unsettled query answer this question,—"What gets the great bulk of our youth after they leave the Sunday School?"

Sectarian Estimate of a Prosperous Church.—One of our religious contemporaries in the West—Methodist, we believe—thus expresses his estimate of a prosperous "Church":—

> We think, on the whole, our Church was never in so prosperous a state as at present. Financially, it is far in advance of any previous period. The ministry is receiving a competent support. There are a few instances where the support is quite too small, but in most cases it is sufficient to meet all necessary expenses. In several instances the support is most liberal, sufficient to meet all the necessary expenses of living, and enable the minister to do something for the cause of benevolence, besides laying by something for time of need.

Now, we should always rejoice to see "the ministry receiving a competent support;" and it is ever satisfactory to find that "financially" all is right. But surely these are not the principal evidences of a "prosperous Church." How stands it before Him that searcheth the hearts and trieth the reins? What are its influences of the Spirit? How goes its Gospel preaching to the poor? What is the quality, and what the extent, of the personal holiness of its members? If these things are all as they should be, the dollars and cents will be there as a matter of course. What says the Spirit unto the churches which, having all such prosperity as that, yet lacking more needful because vital attributes? They are awful words; yet their warning is never out of season with any of us:—"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. *Because thou sayest I am rich and increased with goods*, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and naked. I counsel of thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see."

The Baptism of Unbelief.—The Anabaptist *Chronicle* has published a long and elaborate reply to the few words we gave under this head a fortnight since, and it is virtually an acknowledgement of our own conclusion, that where the sacramental efficacy of Baptism is ignored, it is nothing more or less than a "Baptism of Unbelief." Indeed the grounds upon which our Anabaptist contemporary argues his case, are very much akin to those on which the infidel argues against, not Baptism only, but Christianity altogether. Much of his language, indeed, is that of the unbeliever in Christ. They are wholly negative reasons he urges. He discourses with an ostentatious display of what will pass for *learning*, in certain circles, about Baptism as an abnegation: he tells us most presumptively *what it is not;* will he do us and his readers the favour to say what it is?

Prayer at Church.—We are inclined to think with the *Southern Churchman*, that the want of reverence in public worship, and particularly the bad habit of *lounging* instead of *kneeling* in prayer, is owing, in some degree, to a want of moral courage,—but only in some degree. "They are cowards," exclaims our contemporary, "you can call them by no other name. They are even afraid to kneel down in church." And then he proceeds to relate the following interesting anecdote:—

> A little girl, four years old, accompanied her parents to Church, some weeks ago, and observing the gentlemen did not kneel in prayer, mentioned, as a matter of great surprise, "the gentlemen did not know how to pray—they did not kneel down." "Out of the mouths of very babes and sucklings" men may be taught. Oh man! Do *you* yet know how to pray? Are you not afraid to pray? Now, are you a *brave* man, if you are afraid of your friends knowing that you pray to God? Shame, shame upon that cowardly soul, that yet "does not know how to pray," and would be ashamed to be found upon his knees in prayer.

This is very good—it has our warmest sympathy, and our hearty concurrence—as far as it goes. But is there not another principle at work also? Is there not too much heartlessness, as well as too little courage? We certainly think so.

Deserted Sacraments.—The *Southern Churchman*, in stating that there are churches in the diocese of Virginia, that are without a single male communicant, attributes this to the defect of moral courage on the part of male attendants on the services. We know not whether to blush most over the fact thus stated, or at the assignment of a reason exhibiting on the part of the Church journal of the diocese, such lamentable want of appreciation of the true cause operating to induce such a result. It is not want of courage, but want of faith inducing this; it is the acceptance of a weak and vague conventional sentimentalism for conscience; the absence, in fact, of all that is real in the life and earnest in the soul. With what a solemn and rebukeful aspect might not Christ appear to such, who having just heard the sound of His Gospel, and joined in person the assembly of His saints, fly off to their homes as soon as the sacramental offering is unveiled to sight! With what power to such recusants comes not the startling and unanswered question:—

"Why is this table all in vain
  Before unwilling minds displayed?
Was not for you the victim slain?
  Are you forbid the children's bread?"

What is to be hoped for when the organ of the Church can sound no other than an artificial note to bring men to a sense of the infamy of their desertion of Christ their Saviour. Its appeal will fail—may we not say it ought to fail?

The Peer and the Priest.—We find from the *Stamford Mercury* (England) that a correspondence between the Earl of Cardigan and the Hon. and Rev. T. C. Skeffington, vicar of Glapthorne, has been published by the latter, with the professed view of exposing the evils of the lay rectoral system. On either side there is some ebullition of temper manifested. In a letter written by the noble Earl, on the 10th of October, he commences by saying he has not the honour of Mr. Skeffington's acquaintance, and he concludes by declining all future correspondence with him directly. The vicar of Glapthorne, in his reply, says:—"I can hardly find terms to express my indignation at the unwarrantable language in which your letter is couched. If, as a peer of the realm, your lordship considers this as a sufficient reason to be abusive to those who simply fulfil their duty and tell you what is right, I, as a son of a peer of the realm, will tell your lordship in return that such conduct will not escape the censure of the people of this land, and that it is by such pride and by such tyranny that the voice of the country has already cried out against the aristocracy, and it is by such means that their downfall will be accelerated." The origin of the correspondence is the inefficiency of the school-house at Glapthorne, and the inadequate state of the finances for carrying on the school. Lord Cardigan, as the lay rector, receives all the tithes, whereas the incumbent gets only £91 a-year for the united vicarages of Glapthorne and Cotterstock. The Hon. and Rev. T. C. Skeffington is a younger brother of Viscount Massarene.

The Ommatophylactery.—The *Boston Transcript* thus describes this curious novelty:—"This is a very beautiful invention, recently patented by Mr. William Boyd, of Mansfield, Mass., constituting an ornamental shrine to be inserted in grave-stones and monuments, which will not only add to their sacred utility, but attach more pleasant associations to these memorials of the dead. The name, 'Ommatophylactery' signifies 'face preserver,'—and this is literally the object of the invention, to preserve a perfect *fac simile* of the lineaments of the deceased, permanently over their graves—secure alike from the destructive action of the elements and the profane gaze of the world, yet ever easily visible to the private eye of friends. These desirable results are attained in the completest manner by Mr. Boyd's invention, which may be described as follows: A round brass box is set firmly in the stone; in the back of this is placed a fine magnifying mirror; the lid of the box is of marble, lined with brass; upon the brass lining is fixed an apparatus for holding a daguerreotype of the deceased, and bringing it to the proper focus before the mirror. When open, the lid forms a table upon which the daguerreotype stands upright, and on being adjusted in front of the mirror, it is magnified to nearly the size of life, and with a startlingly life-like effect. When closed, as it is intended to be ordinarily kept, the lid has the appearance of a carved ornament upon the monument, being kept in its place by an ingeniously contrived lock. This is an indispensable appendage to render a monument a beautiful and enduring memorial. As life is to man, so is this to the marble. It completes the purpose for which monuments are erected—to remind the living of the dead. It may be varied in style and price, to suit the taste and means of purchasers. It is exceedingly chaste and elegant, simple in its design, secure from injury or decay, and easily applied to monuments either before or after they are erected. It virtually invests the grave with an attraction and charm, which will have a happy effect in tending to dispel that hereditary superstitious dread, which even under the Christian dispensation still lurks in the human mind on visiting the sepulchres of the departed. In this respect the inventor may in some degree be considered a benefactor of his race. A day or two since we saw one of these beautiful shrines inserted in a fine Italian marble monument, at Wentworth & Co.'s works in this city, and we are thus confident that all persons of taste would join in commendation of the improvement. The monument was a very ornamental specimen of the work from this celebrated establishment, and was executed at the order of the family of the late William P. Bliss, of Montpelier, Vt., at the cost of about $1,000."

The oldest work in the Russian language was published in 863, and was a translation from the Greek of the Four Gospels.

We ought not to isolate ourselves, for we cannot remain in a state of isolation. Social intercourse makes us the more able to bear with ourselves and others.

Acknowledgments.

Protestant Episcopal Mission at Botanic Hall, No. 68 East Broadway, near Market street.

The undersigned gratefully acknowledges the receipt of the following donation for the poor:—From "Hoboken," $5.

Further donations are respectfully solicited. They may be left at Thos. N. Stanford's Bookstore, No. 637 Broadway.

B. F. Taylor, Missionary, Botanic Hall, No. 68 East Broadway.

Free Church of the Good Shepherd, Fifty-fourth St.

The Missionary thankfully acknowledges the receipt of the following donations for the destitute:—From Mrs. H. L., $5; two ladies, 10; Hoboken, 5; F., 10; E. A., 5. Timely assistance gladdens many a sad heart in this inclement season.

R. Hoyt,
Care of T. N. Stanford, Esq., No. 637 Broadway.

Fund for Aged and Infirm Clergymen.

The Treasurer acknowledges the receipt of the following contributions, since the acknowledgment of the 10th inst., viz.:

Thanksgiving offerings—From Good Angel's Church, Brooklyn, Rev. J. H. H. Brown, $11.75; St. James the Less, Scarsdale, Rev. W. W. Olssen, 30.35; St. Thomas', New Windsor, Rev. R. Riley, 23; St. Luke's, Rossville, Rev. Louis French, 4.06; St. James', Fort Edward, Rev. S. B. Bostwick, (additional) 1; St. Bartholomew's, New York, Rev. S. Cook, (in addition) 5; Christ, New York, Rev. F. S. Wiley, 67.56; St. Philip's in the Highlands, Rev. E. M. Pecke, 19.87; Grace, Albany, Rev. J. R. Davenport, 6.09; St. Paul's, Kinderhook, Rev. F. T. Tiffany, 6.77; a member of St. Stephen's, Schuylersville, 3. Total amount, $178.45.

C. N. S. Rowland, Treasurer,
December 29, 1855. No. 55 Water street.

Free Church of the Holy Martyrs.

The Poor.—The subscriber gratefully acknowledges for the suffering and destitute the receipt of the following donations: From a friend to the poor, a bundle of clothing; R. H. B., do.; a lady of the Church of the Ascension, $1.

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary, No. 171 East Seventeenth street.

St. Simon's Church.

The Poor.—The undersigned gratefully acknowledges the receipt of the following donations for the poor: From C., $25 and a bundle of clothing.

Further donations are earnestly solicited, and may be left with Messrs. Stanford & Swords, No. 637 Broadway, or with

Thomas Cook, No. 276 Houston street.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the receipt of the following donations:

$5, from Mrs. Clark, Christmas gift for the children; 1 paper of popped corn and $3, Christmas gift for the children, from Mrs. Cotheal; $10, from Mrs. Alnwick, Christmas gift for the children; 1 pie for the matron, from Mrs. J. S. Smith; 4 pies for the matron, a quantity of oranges, doughnuts, and 2 boxes of toys, from Mrs. Schmelzel; a quantity of cakes and 8 aprons, from Mrs. Turnbull, through Mrs. Warren; 1 large cheese, from Mrs. Remsen; a quantity of toys, from Mrs. Br. Camman; a lot of toys, from Mrs. Clark, Mrs. Mason, Mrs. Myers, and Mrs. Stone; toys, from Mrs. Minturn; New Year's cake, from Mrs. Wood; 3 dozen pocket handkerchiefs, from Mrs. Stone; 6 garments, from Mrs. Isaac Abbott.

Donations in money may be left at Stanford & Swords', No. 637 Broadway. Donations of furniture, groceries, clothing, &c., will be thankfully received at the Home, No. 74 Hammond street.

December 29, 1855.

St. Luke's Home for Indigent Females.

The Ladies of the Home for Indigent Females gratefully acknowledge the receipt of the following donations:

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New York, December 31, 1855.

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Literature.

Impressions of England; or, Sketches of English Scenery and Society. By A. Cleveland Coxe, Rector of Grace Church, Baltimore. New York: Dana & Co.

Whether as presenting a variety of interesting incidents of English travel, as describing English society, or as introducing us to notable persons and places in old England, this is undoubtedly a pleasant book. The author evidently undertook his visit to England with a most enjoying disposition, and he appears to have had opportunities of indulging it "to the top of his bent." To most American readers he will probably seem to have depicted many things too much *en couleur de rose*. Yet there is no doubt it was the colour which they bore in his eyes, occasionally arising, it might be, from the light in which he viewed them, but oftener as they really were when viewed with feelings of so much pleasure and satisfaction as he had reason to entertain. It has been truly said, that—

> "All seems yellow to the jaundiced eye."

And *vice versa*. To the healthy and the kindly eye—healthy, as illuminated by the truthful radiance of an unprejudiced mind; and kindly, as animated by a warm, a charitable, and a filial heart—things are seen in their truth, or if altered at all by attendant circumstances, it is generally for the better, and not for the worse. There is a passion to which poor human nature is sadly subject—and to which too many Americans that visit England unhappily give way—which grievously vitiates the mental vision in its observation of men and things. Envy, it has been remarked, "dwarfs and withers its worshippers;" and it is apt to dwarf and wither what they behold and judge of also. Shakspeare's Artemidrus is made to exclaim—

> "My heart laments, that virtue cannot live
> Out of the teeth of emulation."

And is there not sometimes but too much reason to echo the complaint, when one reads the records of envy and ill-nature which foreign travel is too apt to call forth? But it is fortunate for the world, that it is a passion which the more it is indulged the more it not only defeats but destroys its power. It is the observation of the great Lord Clarendon, that "if envy, like anger, did not burn itself in its own fire, and consume and destroy those persons it possesses, before it can destroy those it wishes worst to, it would set the whole world on fire, and leave the most excellent persons the most miserable." And so it has frequently, in effect, come to pass. But Mr. Coxe had no such unhappy feeling as this to torment him on his trip—to derange his apprehensions, or distort his views. On the contrary, he goes forth with all the appreciative power, as well of a generous heart, as of an enlightened mind; and in relating what he sees, and recording what he thinks, it is but justice to him to declare, that seldom, if ever, does he in any degree violate the righteous maxim—

> "———Nothing extenuate,
> Nor set down aught in malice."

Not that in England, as everywhere else, there is not much to find fault with—much to lament, and much to condemn. But there is also much to delight, to instruct, and to elevate; and he is wise who, looking alike to his enjoyment and his improvement, yields rather to an appreciation of the good than to a grumbling at the evil that he meets with by the way. But our author was actuated by even worthier motives than these. "He has also forborne to dwell on the greater evils of English society," it is stated in his Preface, "because these have been thoroughly discussed and exposed, as well by Englishmen as by foreigners. Besides," he continues, "our countrymen are kept constantly in view of that side of the matter, and there would be no relish of novelty to excuse him for treating them afresh to whole pages made up of the untrustworthy statistics of Dissenting Almanacs, and the rant of Irish members of Parliament. Although English travellers have often dealt unfairly with us, he prefers to show his dislike of such examples, by forbearing to imitate them." This is undoubtedly right; nor is it in any wise incompatible with the utmost affection for one's own country. Besides, as he well declares, "a clergyman who devotes his life to the holiest interests of his native land, and who daily thinks, and prays, and toils, and exhorts others, in behalf of her wants—alike those which are purely religious and those which pertain to letters, to education, and to society in general—may surely excuse himself from vociferous professions of patriotism. He freely avows his love of country to be consistent with a perception of her faults and deficiencies, and mainly to consist in a high appreciation of her many advantages; in a sense of responsibility for the blessings of which she has made him partaker; and in a studious desire always to remember what is due to her reputation, so far as his humble share in it may be concerned. Whether at home or abroad, he would endeavour so to act as never to disgrace her; but he cannot sympathize with the sort of patriotism which rejoices in the faults of other countries, or which travels mainly to gloat over them. Least of all, can he share in any petty comparisons of ourselves with our mother country. If there be Englishmen who take any pleasure in our defects, he is sorry for their narrowness; if any American finds satisfaction in this or that blemish of English society, he cannot comprehend it. He considers a sacred alliance between the two countries eminently important to mankind; and he who would peril such interests, for the sake of some trivial matter of personal pride, must be one of the most pitiable specimens of human nature, be he American or Briton." This is undoubtedly the just and honourable view of the matter; and we must do Mr. Coxe the justice to acknowledge, that he has fulfilled the promise which it gives of a generous yet truthful estimation of the personal character and habits of Englishmen, and of their political no less than their social and their religious institutions, with a remarkably forcible and faithful effect.

But Mr. Coxe had, he confesses, another and a higher object in view, than that which often actuates the tourist in giving his observations to the world.

> "He has aimed," he says, "to present, prominently, to his readers, the distinguishing and characteristic merits of English civilization. Innumerable causes are now at work to debase the morals of our own countrymen. With the contemporaries of Washington, that high social refinement which was kept up amid all the evils of our colonial position, has well-nigh passed away. The dignity of personal bearing, the careful civility of intercourse, and the delicate sense of propriety which characterized the times of our grandfathers, have disappeared. The vulgarizing influences of a dissocial sectarianism are beginning to be perceived. The degrading effects of sudden wealth; the corruptions bred of luxury; the evils of a vast and mongrel immigration; and not least, the vices communicated to our youth, by contact with the Mexican and half-Spanish populations contiguous to our southern frontier; all these corrosive elements are operating among us with a frightful and rapid result. The contrast with such tendencies, of the sober and comparatively healthful progress of society in our ancestral land, the writer supposes, cannot but be acceptable at least to those of his countrymen who deprecate this deterioration, and who, for themselves and their families, are anxious to cultivate an acquaintance with those domestic, educational, and religious institutions which have given to England her moral power and dignity among the nations of the civilized world."

Very few American travellers have had better—not many, indeed, such good opportunities of forming correct opinions of English society in its happier aspects, or of estimating, if not the political and social, at least the moral and religious influences which make it what it is. All Americans who go to England with proper introductions—or even a single introduction, which is generally enough to open the door to good society—soon find that it depends very much upon themselves, as to the amount of opportunity, and its value, too, which they may have presented to them of seeing what is to be seen, and enjoying what is worth being enjoyed, whether in matters of public interest, or in the scenes and sympathies of social and even domestic life. Mr. Coxe was certainly very highly favoured in these respects. His being an American clergyman of character and standing—and a man of letters—a poet of no slight pretensions, as well as a divine of considerable reputation: all this, doubtless, gave him advantages, and he was most properly solicitous, and ready at all times, to avail himself of them. But for this, indeed, we should not have had so delightful a volume as he has furnished, or one so full of information, as well as of interest.

But, having said this—and said it honestly and independently—of the book, we must now, in the same spirit of impartial criticism, take serious and severe exception to the judgment he has thought proper to pass upon one of the greatest observable results of that revival of spiritual life and right action in the Anglo-Catholic Church, upon which our respected Provisional Bishop, in his recent address to Convention, remarked in such glowing terms—its result, namely, in the more highly animated and devotional character of the Services of the Sanctuary. We are sorry to say it, but he does not appear to have any due appreciation of a heartfelt and fervid devotion in public worship. What is popularly called its *solemnities*, and what is mistakingly estimated as its *decencies*, he is ever alive to. Even the coldest formalities of Divine Service at which he was present, so long as they were outwardly orthodox, and intrinsically ordinary, and respectably inanimate, are all right in his eyes. He is in ecstacies at St. Paul's Cathedral and Westminster Abbey, where, independently of the music of the hired and professional singers, all is stiff, and much of it unreal, and most of it heartless—that is, in a devotional point of view; but when he is at churches where there is really and truly the spirit of devotion,—when he sees a congregation really striving to worship God "in the beauty of holiness,"—showing forth a deep and solemn sense of His presence among them,—evincing an anxiety to act as though indeed "glory and worship are before Him, power and honour are in His Sanctuary," and doing what they can, as His feeble but faithful worshippers, to

> "Make themselves all reverence and fear,"—

then, strange and sad to say, he turns away in displeasure, and uncharitably exclaims, "It is all an empty formalism!"

This may seem a harsh exposition of the author's mind upon this subject—and we are exceedingly sorry to have to make it; but he forces it upon us; and not only truth and justice, but the interests of the Church in the more fervent devotions of her pious worshippers, require us not to pass it by.

For instance, he is at the parish church of St. Thomas, Oxford. Now, this is a church that is a model for devotion. The vicar is a most zealous and devoted parish priest, who has by his pastoral efforts among a vicious population, and the care and attention he has bestowed upon the Services of his church, produced a very marked improvement in the moral aspect of the whole neighbourhood. He has carefully studied the subject of Anglo-Catholic ritualism; and he is the author of a work* on the subject which contains very striking evidence of his close acquaintance with it, and of his appreciation of the true means of worshipping God "in spirit and in truth." With these advantages, he set about making the Services of his church as real, heartfelt, and devotional as possible; and he has succeeded to admiration. Yet of all this, as demonstrated in the Daily Services of the Sanctuary, our author hesitates not to pass a sentence of most uncharitable depreciation and detraction. "Although it was a parochial church only, the Service was sung. I observed," he continues, "a somewhat excessive external devotion on the part of some of the worshippers, which struck me unfavourably; but perhaps, in times of less dubious allegiance to the Church, I should not have noticed it as peculiarly *pharisaical*." Surely, surely this can never be just! "Excessive *external* devotion!" Thus uncharitably implying that not only was the *internal* NOT excessive, but actually apocryphical! And this of a congregation acknowledged to be the most devout in Oxford, and which contains much of the piety of that University town!

But more, and still worse. He thus slightingly, not to say sneeringly, speaks of a church and its services in London, the practical religious influences of which have been more powerful for good than those of any other church, nay, any half dozen churches put together, either in the metropolis or elsewhere:—

> The same day I attended Evening Service at St. Barnabas', Pimlico, of which everybody has heard something. At this time Mr. Bennett had ceased to be the incumbent, and I was informed that the less defensible practices of this church had been discontinued, in obedience to the injunctions of the Bishop. I cannot say I saw anything that need have given great offence, in ordinary times and circumstances: but I saw not a little which, in the time of apostacies and scandals, would more inevitably scandalize the weaker brethren, than would many far more serious sins against charity and brotherly kindness. Had these things been other than absolutely indifferent in themselves, or had they been less seemingly imitative of some ceremonies foreign to our primitive Catholicity, one might have said, at any rate, that they were quite as tolerable as the corresponding ultraisms of the opposing extreme in the Church. I certainly tried to feel both charity and fraternal sympathy for the brethren of St. Barnabas', for I had heard them well-reported of for many good works. Yet, my impressions were not altogether favourable. On the whole, the effect was that of formalism beyond anything I ever saw in our Communion. The architecture was somewhat too highly charged with mediævalism for reformed Anglican worship, but would not be less inappropriate, in several particulars, to modern Romanism. It was antiquarian, rather than practical in any respect. The service seemed to be performed in the same æsthetic and almost histrionic spirit, even where the rubric was strictly complied with. One could not say just what was inexcusable, and yet felt that little was done unto edifying. The evil seemed to be that its *good* was made to be *evil spoken of*, by the excessive and unnatural, if not unreal way in which it was exhibited.

We have seldom met with a more ungenerous denunciation than this. It certainly says little for any clerical mind that could fail to appreciate such a Service as he would witness at St. Barnabas'; but to aggravate this insensibility to its solemn devotion, by impugning the sincerity and reality of those who stand out prominently, by reason of their self-sacrificing labours, day by day, as truly devoted servants of God, displays an *animus* which we dare not characterize as we feel strongly tempted to do. One would have expected—one had a right to expect it—that he would have given some definite reason for so severe an imputation. To talk of "ceremonies foreign to our primitive Catholicity," is sheer nonsense. It should have been "practices foreign to our puritanical Protestantism." They must needs be "ultraisms," where such a low level of devotion was to be got beyond. But to denounce it as not "done unto edifying," while in the same breath he is obliged to confess, "*one could not just say what was inexcusable*," is really unworthy of any Churchman, and particularly of one of the clergy. It reminds us of the silly and meaningless excuse of the well-known doggrel—

> "I do not love you, Doctor Fell,
> The reason why I cannot tell;
> But this I'm sure I know full well—
> I do not love you, Doctor Fell!"

The *animus* is further seen in the false impression that is evidently sought to be conveyed as to the very provisions of Divine Service at St. Barnabas on the Lord's Day; for he adds—

> After the Evening Service, the congregation was dismissed without a sermon. Although the assembly was far from large, and however true it may be that prayers are better than preaching, in certain circumstances, I certainly felt that a few words of exhortation might have added a spirit of reality to the solemnities, and could not have seemed out of place on the Lord's Day, even at Evening Service.

A stranger to the case would naturally infer from this, that the "Evening Service" he attended was the concluding Service of the day—that there had been Morning Service, with probably a sermon, and that this was all. Whereas the fact is, the Service he attended was but one of *five* Services, including three Sermons and one Catechizing, all on that day, viz.:—Holy Communion, at 7; Morning Prayer, with short Sermon, at 9; Litany, and Holy Communion, with Sermon, at 11; First Evening Prayer, with Catechizing, at 3; and Second Evening Prayer, with Sermon, at 7. And every one of these Services carefully, solemnly, and devoutly celebrated—all, with the exception of the Early Communion, full Choral Services. We wonder if there is anything to match with this at Grace Church, Baltimore? Or, if there were, would not its worthy rector think it rather hard, if any English clergyman who might pay it a passing visit should go home and publish it to all the world, that "little was done unto edifying"—that, in fact, it was nothing but "formalism?"

As a contrast to Mr. Coxe's uncharitable judgment of St. Barnabas', we will adduce two very remarkable pieces of well-authenticated evidence, which we happen, ourselves, indeed, to know are veritable instances of the effects that are being produced by what has been thus so rashly stigmatized as "formalism," and as "histrionic," and as that in which "little was done to edifying,"—results of their pious efforts to promote the glory of God and the salvation of souls, which no men living, we are sure, would be more shocked at the bare suspicion of than the self-denying clergy of the church in question. We believe these anecdotes have appeared in our columns already: but they will bear repeating; and especially as they are so strikingly illustrative of what, by way of correction, and in justice to a most exemplary corps of curates, we wish to convey:—

> It was the same bugbear that raised so unreasonably and unjustly the whole clamour against St. Barnabas', but which reflection and observation have already done much to dispel. And it needs but that honest minds should come and see, and judge fairly for themselves, to expose the groundlessness of such terrors. Many such a mind has, I believe, come and seen, and judged for itself, and gone away impressed, as it never was before, with the realization of what it is to "worship the Lord in the beauty of holiness." Two recent instances of this I cannot refrain from relating. The first was that of a Baronet, who has eminently distinguished himself in our colonial service, and was lately on a visit to England from the distant colony where he still resides. He cared not much, perhaps, about the Church, or, at any rate, he professed not to do so. Yet his answer to my friend's inquiry, who accompanied him to the service at St. Barnabas', showed how even the indifferent may be made to feel its solemnities; for he declared that he never in his life before had seen so striking a representation of what he could not but think Divine worship ought to be,—earnest, hearty, devotional, congregational; and when asked if there was not too much *ceremony* in it for his taste, "I care not," he said, "for the ceremony, it may be all very well in its way, but I saw earnestness, I saw devotion, I saw heart in God's worship, such as I never saw before, and that was quite enough for me." The second instance is one which I was myself made personally privy to. I took to St. Barnabas' one Sunday morning, during the late summer, a friend of mine from the provinces, an eminent physician in one of our large seaport towns, a highly educated, scientific, and literary man. I did so rather unwillingly, for his prejudices were strong against its style of worship; but, being my guest at the time, and having expressed a particular wish to go, I could not well avoid it. He went, I knew, with his heart against it; his motive was, probably, little else than curiosity. We had not been in the church many minutes, however, before it was evident that the very air and aspect of the holy place had a softening, perhaps sanctifying influence over him. We were there some time before the service began; and as my friend sat contemplating the solemn grandeur of the place, he evidently became more and more subdued. At length the white-robed train of clergy and choir came in solemn procession, and took their places in the chancel, and the service commenced. At first my friend's devotion, though respectful, was cold, and formal, and mute; but as the service proceeded, he gradually thawed, until at length he became as hearty and fervent as any around him. An awakening sermon from the senior curate further animated and interested him; he gave his alms with evident delight at the offertory; he joined with devotional fervour in the prayer for the Church militant; and when, at its conclusion, we arose from our knees, he expressed to me, not without deep emotion, his wish to remain and partake of the Holy Communion, in which, of course, I was but too glad to join him; and he did, I am thoroughly persuaded, "draw near with faith, and take that holy Sacrament to his comfort." On our way home, he candidly, and with deep remorse, acknowledged to me that he had "gone to scoff," though he had, in God's mercy, "remained to pray." Never, he declared, had he been so powerfully affected in Divine worship before; never had he thought that the service of our Church could be made so deeply devotional; and his only regret was, that he could not enjoy the invaluable privilege of attending such a service at any one of the churches in the town where he resides.*

We need add nothing to this. There can be no doubt that the impartial reader will, in the point under notice, at once give his verdict against the reverend author of these, in other respects, just and generous "Impressions," who evidently, in this matter, stands convicted of yielding his sense of truth, and his duty of charity, to a most unhappy, a most unkind, and a most misleading prejudice.

Our reverend author's objections to the architecture of the church, as being "too highly charged with mediævalism for our reformed Anglican worship," and better suited for "modern Romanism"—as being, again, "antiquarian rather than practical"—are such, we must further say, as argue either insincerity or inconsistency, coming from one who had already declared himself in favour of their principle. For has he not sung his praises of "mediævalism" most admiringly—has he not chanted his laudations of the "antiquarian rather than practical" most delightedly—is not his own volume of "Christian Ballads" full of it? Take our own beautiful Trinity Church, which is nearly as full of "mediævalism" of its kind, and embodies as much that is "antiquarian rather than practical"—as, indeed, does every church of Gothic architecture. Yet this—in his poetical estimation at least—is all right; for he sings of it—

> "'Tis native comeliness! As earth
> Puts forth her golden sheaves,
> As flowers mature their brilliant birth,
> And trees put on their leaves;
> As human flesh grows sound and fair
> Around the human bone,
> So doth the Church this glory wear,
> And clothe herself in stone."

Now, if the church of Trinity, New York, may with propriety in such wise "clothe herself in stone," why, in the name of justice, may not that of St. Barnabas', Pimlico? Besides, St. Barnabas' is a *reality*—*materially* as well as *spiritually*. There are no imitations about it, no shams, as there are at Trinity. With *literal truth* can it be said of it, as only in *poetic fiction* does he say of Trinity,—

> "Not this a lie engraved in rocks!
> 'Tis what it shows abroad,
> A mountain piled in shapely blocks,
> And made the House of God."

The "antiquarian" merits of the case are disposed of in the same Ballad from which we are quoting, in the following expressive lines:—

> "How like herself our Mother seems
> In this, *her ancient dress!*
> 'Tis as a robe the gazer deems
> Well worn by loveliness!"

Or, again, and even more emphatically and significantly still,—

> "Not this a Gothic gazing-stock,
> Where naught is meant or told;
> Translated into solid rock,
> The Prayer Book's self behold!
> Sermons in stones! Yes—more beside,
> A language and a voice!
> Much uttered, but far more implied,
> That makes the heart rejoice."

Now, had he been writing in praise of St. Barnabas', instead of Trinity, he could not have expressed himself with greater force of truth; nay, if what he says is in any way true of Trinity, which he applauds, it is infinitely truer, in all respects, of St. Barnabas, which he condemns. If ever there were "sermons in stones," it is there; while every window is a book of Scripture history, or an illustration of Gospel truth. So that in these regards it is quite as *practical* as it is *antiquarian;* while for all the practical purposes, whether of public worship or pulpit preaching, it is as full of accommodation, and in every way as admirably adapted, as any church in the land.

But these Christian Ballads, we say, of our author's are full of sympathy and commendation towards the so-called "mediævalism" and the "antiquarianism" which he sneers at, and stigmatizes at St. Barnabas. We find them, in one shape or another, on almost every page. *Ex. gr.:*

> "The *abbeys* and the *arches*,
> *The old cathedral piles*,
> Oh, weep to see the ivy
> And the grass in all their aisles!"

Or this,—

> "I feel the *sacramental hue*
> Of choir and chapel there,
> And *pictured panes* that chasten down
> The day's unholy glare."

Then see how the decay of all this "mediævalism," and this "antiquarian rather than practical," is lamented by the same breath in the one book which has scouted it in the other:—

> "Ye *abbeys* and ye *arches*,
> How few and far between,
> The remnants of your glory
> In all their pride are seen!"

Again,—

> "The chimes of England, how they peal,
> From *tower* and *Gothic pile*,
> Where hymn and swelling anthem fill
> The *dim cathedral aisle!*"

Surely there would here, in "abbeys" and "arches," in "tower and Gothic pile," and in "the dim cathedral aisle," be "mediævalism," and the "antiquarian rather than practical," to his heart's content; and yet are they lauded in his song with a feeling which on his own principle, as given in the book that is the subject of our present review, is far more congenial with "modern Romanism," than with that display of puritanical Protestantism which he has shown against St. Barnabas'.

With respect, too, to the "histrionics" he complains of—are not such scenes as he glowingly and admiringly describes in these same Ballads as "histrionic" as need be? For instance:—

> "On the gospel-side hung the pulpit;
> 'Twas carved with an angel and scroll;
> And now, from the sacristy entered
> The priest in his cope and his stole."

Still more so the following:—

> "And now did an organ's peal break out,
> And the bell-notes die away:
> And a holy bishop, in robes, was there,
> And priests in their white array.
> And I heard a voice go up the nave,
> And the priests, responding plain;
> 'Lift up your heads, ye gates,'
> They said, 'for the King of Glory's train.'"

But our utmost space would fail us to give the evidences which his own Ballads furnish of ardent sympathy with, and highest reverence for, the very things he is so censorious upon at poor St. Barnabas', where a reality is given to them—where they exist, not as hoary petrifactions, but as fresh and vivid living truths—and where they are made conducive as such to edification, in a degree which nowhere in mediæval or olden times was ever surpassed, and not often, perhaps, equalled. There must, then, we repeat, in such contradictions as these, be either insincerity or inconsistency. At any rate, that religion is a suspicious thing, the poetry of which can only be appreciated in song, while its reality is slighted and sneered at in practice.

Far better would it have been, if the reverend author of such a work as this, considering his own position, and function, and influence, instead of devoting so much of its pages to records of the mere pomps and vanities of the world of England, had paid more attention to such institutions as that of St. Barnabas'. A notice of it as one of the most successful religious operations which the great movement in the Anglican Church has called forth, would alone have been well worth an entire chapter of the book. The hospitalities of St. Barnabas', as many American clergymen have experienced, would have been gladly extended to one in his position, and with his objects: and he would have been able, after even a passing intercourse with its noble-hearted and indefatigable clergy, to have learned very much, and seen a good deal, of the admirable working of their whole pastoral system. The order, frequency, and solemnity of the DAILY round of Church Services,—the organization and operations of their week-day and Sunday schools, for boys, for girls, for orphans, for infants, and for the poor destitute lads that are literally picked up in the streets,—their institution of choristers for the choir, and choral society for the congregation,—their lending-library for the working classes,—their system of district-visiting, with its Sisters of Mercy,—their Parochial Dispensary,—their Winter Clothing and Coal Clubs,—their extensive Soup Kitchens,—their model Church Hospital,—their Penitentiary for Fallen Women,—their entertainments and festivals at Christmas, Easter, and their "Feast of Dedication," where hundreds of the parishioners of all classes meet together, "high and low, rich and poor, one with another," for social enjoyment as one family in Christ,—an acquaintance with all this, we say, might have been gained; and it is impossible not to think, that while to have imparted it and its blessed results to his brother Churchmen, and especially his brother clergymen, at home, would have been highly beneficial, its effect upon his own mind must have been much more kindly and salutary than that which, unhappily, he suffered himself to go away with. Sure we are, that with the conviction he must then have received, we should have had no such yielding to illiberal prejudices, no such uncharitable thoughts, no such unjust imputations, as he has so unfortunately given expression to in the remarks we have quoted.

We have expressed ourselves freely, but we trust not discourteously, on this subject. Deeply do we regret to have had occasion to take such exceptions to the otherwise most agreeable and instructive work of one whom we highly respect, alike for his character and his talents. But we have done so under a strong impression that the imputations we have humbly endeavoured to controvert are not only unjust in themselves, but mischievous in their tendency. The system that is in operation at St. Barnabas', whether in its daily round of Sanctuary Services, or its constant routine of pastoral and charitable work among the people all around, is found so eminently calculated to enable the Church to fulfil her great mission, that it is a crying and a grievous evil to have it misrepresented and spoken against in any of its phases. To charge upon it therein the sin of *formalism*, and to say so censuringly of it that "little was done unto edifying," is not only unfair—because untrue—but injurious to the holy cause in which it is all so piously and devotedly exerted. Charity, the Apostle tells us, "thinketh no evil." But in what we have animadverted upon, there is not only evil *thought*, but evil *expressed;* and coming from so highly respectable a quarter, the Church, in some of her most important practical work, is in danger of being injured thereby.

Let us hope that our reverend friend, from whom we are anxious to part in an amicable spirit, will not only feel that he has made an unhappy mistake, but will see the necessity, in any future edition of his interesting work,—and we hope that, this being done, it will pass through many editions,—of either altering what he has said respecting these churches, or expunging it altogether.

The Life and Times of St. Bernard. By M. L'Abbe Ratisbonne. Translated from the French. With Preface, by H. E. Manning, D. D. New York: Sadlier & Co.

An American edition of a very popular piece of religious biography among the Romanists of France and Italy. St. Bernard was an apostle of the Crusades, and his memory is mainly honoured as such. "Let us," says the American Preface, "lay aside our prejudices for a moment, and imagine those holy wars to have been successful, as they might have been, how great would have been the result! Asia would no longer be a prey to barbarians, for the rule of the Gospel would have formed a code to have governed its nations and its kingdoms, where now the law of an impostor has established a code of morality which shocks humanity." But then they did not succeed—as such means never will succeed in such an object. "They that take the sword shall perish by the sword." The Gospel is to be propagated as what its name imports—"good tidings." It is a Gospel of peace; and it is to be *preached*, not to be *fought*—except, indeed, as that "good fight" which every Christian must himself fight "against the world, the flesh, and the devil." The Turks, who could never be brought under Christian influences by the sword, are probably on the eve of being made a Christian nation through the peaceful intercommunion that is now going on with those into whose alliance they have been thrown. The Preface to the English edition of this Life is written by Dr. (late Archdeacon) Manning. Of course its publication is intended to subserve the interests of the Church of Rome. But, independently of that, it is a work of considerable interest.

Phœnixiana; or, Sketches and Burlesques. New York: D. Appleton & Co.

This trifle is sufficiently depicted by the motto on its title page,—"In the name of the Prophet—Figs!" It is a series of exaggerations, and ludicrous combinations of ideas, chiefly directed to conventional symbols, personal weaknesses, and ephemeral follies. It has some happy hits; vulgarity and profanity are its demerits. The editor of the Bunkum Flagstaff anticipated half its fun.

We have received the *Methodist Quarterly Review* for January. The present number contains the following articles: 1. The Tract Movement. 2. Memoirs of Dupin. 3. The Eastern War. 4. Remains of Latin Tragedy. 5. Robert Newton. 6. Schaff on America. 7. Letters on Recent French Literature. 8. Short Reviews and Notices of Books; and the usual chapter of Religious and Literary Intelligence.

The American Journal of Education, and College Review. For January, 1856. New York: N. A. Calkins.

The present number of this interesting journal is introduced by a finely executed engraving of the late Abbott Lawrence, whose Life is given, and a valuable article on unconscious educatory forces: followed by an able exposition of the so-called democratic tendencies of science, and a continuation of the comprehensive series of philosophic suggestions on improvements practicable in American Colleges.

* * *

A light wind had followed the frost, and all the mossy turf was carpeted with leaves crimson, green, russet, and gold. Sometimes a commingling of all these colours might be found on one leaf; sometimes, as they looked upward, the great branches of an oak stooped over their heads, heavy with leaves of the deepest green, fringed and matted with blood-red, as if the great heart of the tree were broken and bleeding to death, through all the veins of its foliage.—*Mrs. Ann S. Stephens.*

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* The Theory of Christian Worship. By the Rev. Thomas Chamberlain, A. M.

* Letters to the Bishop of London. By a Layman.

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

New York.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; Church of the Messiah, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany; ———, Crugers; Grace, Cherry Valley; St. Barnabas, Irvington; St. Cornelius, Governor's Island.

Western New York.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

New Jersey.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway; St. Barnabas', Roseville, Newark.

Pennsylvania.—*Daily Service, not Free.*—St. Peter's, Philadelphia; St. Mark's, do.

Free, without Daily Service.—Calvary (Bishop White Chapel), Philadelphia; St. John's, Lancaster.

Massachusetts.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

Maine.—*Free, without Daily Service.*—St. Peter's, Rockland.

Connecticut.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted; St. Paul's, Hartford.

Ohio.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

Kentucky.—*Free, without Daily Service.*—Ascension, Frankfort; Grace, Louisville; Christ, Elizabethtown.

Tennessee.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ———, Loudon.

Wisconsin.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

Virginia.—*Free, without Daily Service.*—St. John's, Wheeling.

North Carolina.—*Free, without Daily Service.*—St. Mark's, Halifax county; Trinity Church, Scotland Neck, Halifax county; Church of the Saviour, Jackson, Northampton county; Grace Church, Woodville, Bertie county; St. Thomas', Windsor, do.; Pettigrew's Chapel, Washington county; St. Luke's, do.; Grace Church, Plymouth, do.; Holy Trinity, Hertford, Perquimons county; St. Barnabas', Woodville, do.; St. Mary's, Gatesville, Gates county; Church of the Advent, Williamston, Martin county; Holy Innocents, Henderson; St. John's, Williamsboro'; Emanuel, Warrenton; St. Paul's, Louisburg; St. Matthew's, Hillsboro'; Calvary, Tarboro'.

Daily Service, not Free.—Christ Church, Elizabeth City, Pasquetank county; at St. Mary's School, Raleigh; at the Chapel on Mr. Josiah Collins' Plantation, Washington county.

South Carolina.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

Georgia.—*Free, without Daily Service.*—Messiah, St. Mary's.

Florida.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

Texas.—*Free, without Daily Service.*— ———, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

New York.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

Western New York.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

New Jersey.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

Rhode Island.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

Vermont.—St. James, Hydeville.

Maryland.— ——— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

Virginia.—Grace, Petersburgh; St. Alban's, Rock county.

North Carolina.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

Georgia.—Atonement, Augusta.

Alabama.—St. John's, Mobile.

Florida.—St. Mark's, Palatka.

Texas.—Advent, Brownsville.

Michigan.—Sailors' Chapel, Detroit.

Ohio.—Zion, Dresden.

Kentucky.—St. John, Louisville.

Illinois.—St. Paul, Chicago.

Mississippi.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

CHURCHES BELIEVED TO BE "FREE" IN THE DIOCESE OF VIRGINIA.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasgow; Ascension, Amherst C. H.; St. Mark's, Amherst county; St. Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta county; Trinity, Bedford county; St. Thomas', do.; St. Stephen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; Trinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; St. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ———, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ———, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention.

Yours respectfully,

Presbyter.

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January 8th.—Lecture IV.—*Ethics.* By the Rev. Thomas W. Coit, D. D., LL. D., Rector of St. Paul's Church, Troy.

January 15th.—Lecture V.—*National Characteristics.* By Eugene Lawrence, Esq., of New York, Author of "The Lives of the British Historians."

January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

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REMOVAL.—WM. A. TYSON, CATERER, WOULD RESPECTfully inform his numerous patrons, and other ladies and gentlemen of New York and its vicinity, that he has removed from No. 81 Thompson street to No. 192 Mercer street, above Bleecker street, where he is prepared to furnish for Wedding, Dinner, and Evening Parties, loans of Silver Ware, China, Glass, Cooks, Waiters, Confectionery, Ice Cream, Oysters, &c., &c.

N. B.—Cards of Invitation and Wedding Cake carefully delivered.

dec13-4t

GREAT SAVING IN FUEL, WITH SAFETY AND PERFECT REGULARITY OF POWER, COMBINED IN THE USE OF CLARK'S PATENT STEAM AND FIRE REGULATOR.—The attention of the public is respectfully called to the following advantages obtained in using these Regulators, which are adapted to high as well as low pressure, by which any amount of steam may be carried, keeping up an *even* pressure on the boilers, and consuming no more than is actually required to give the desired amount of steam. The wonders they perform in controlling the steam, saving the grate bars and furnace fronts, besides preventing the straining of boilers, saving of time in watching the damper, and the great safety guaranteed in their use, besides the great saving in fuel, which is from *ten to thirty per cent.*, should induce all who are using steam to give them a trial. We have different sizes of them, suitable for boilers of every size and situation. To the incredulous we would say, *try* one; and if it does not give entire satisfaction in every particular, the same may be returned at our expense. For any further or more definite information, please address

E. R. PRATT, Secretary,

dec6-6m No. 208 Broadway, New York.

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

☞ One Price only; no deviation. Kid gloves cleansed.

Miss Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c.—Also, Regulators for Jewellers' and Astronomical Purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—*Scientific American.* je21-1y

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REpository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY.—The Trade furnished with any style desired.

my31-6m

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of

CHURCHES AND PUBLIC INSTITUTIONS:

And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

Damask, Moreen, and German Reps, for *Cushions.*
Mohair, Plush, and Silk Velvet, for *Pulpit Cushions.*
Carpeting: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule,* or *Lobby.*
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked,* or *made into Cushions.*
Patent Felt—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,

mh1-1y and 18 Murray street, New York.

PURE MALMSEY AND OTHER WINES, FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—Imported and for sale by THOMAS McMULLIN,

dec6-6m* No. 44 Beaver street, New York.

TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.

GEORGE SCRIVEN, Importer,

oct25-1y No. 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., MANUFACtured by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. GEORGE E. MENDUM, No. 18 Wall street.

je21-1y

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM BEGINS DECEMBER 27.—A limited number of pupils is received into the family of the Principal, at $65 per Session of fourteen weeks, for Board, Tuition, &c. Catalogues and full information may be had at Thos. N. Stanford's, No. 637 Broadway. Address

REV. EDWARD BALLARD, A. M.

Cheshire, November 30, 1855. dec6-5t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

Paris—A. Thiers, ex-First Minister of state; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D. D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector. Terms—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

Horatio Potter,
Prov. Bishop of the Diocese of New York.

September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANIcal Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

DAGUERREOTYPES.

CAMEO-DAGUERREOTYPES.—WILLIAMSON'S, 249 FULTON STREET, BROOKLYN.—In these charming miniatures the most ordinary face looks well. They are coloured to please. Set in pins and cases at from $3 to $25. dec13-1y

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.

nov29-1y

THE HOPE MILLS, (ESTABLISHED 1835.)—EVERY DAY ARTICLES USED IN EVERY FAMILY.—For sale, wholesale and retail, at No. 71 Fulton street, New York. Coffee, (green, roasted, and ground,) Cocoa and Chocolate, Pepper, Pimento, Cassia, Cloves, Ginger, Mustard, Mace, (ground or unground,) Nutmegs, (ground,) Rice Flour, Hope Mills Yeast Powder, (best in use,) Table Salt, Arrow Root, Corn Starch, and sundry other articles.

dec13-3m R. H. & J. G. ISHAM.

J. B. & W. W. CORNELL'S

Plain and Ornamental Iron Works,

137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.

sep27-1y

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON,

au9-1y Yard, cor. Stanton and Orchard streets

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.

Furs and Muffs altered to the latest fashions.

EDWARD PHILLIPS,

nov15-1y No. 236 Bleecker street, New York.

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.

feb10-1y BARRETT, NEPHEWS & CO.

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.

nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see

mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

MUSIC AND MUSICAL INSTRUMENTS.

FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.

Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.
Open Diapason, 8 ft.
Stop Diapason, 8 ft.
Principal, 4 ft.
Fifteenth, 2 ft.
Pedals, 2 octaves.
Mixture, 3 ranks.
Traverse Flute, 4 ft.
Salicional, 8 ft.
Flauto Dulcis, 4 ft.
Clarionet, 8 ft.
Violoncello, 8 ft.
Sub Bass, 16 ft., with coupling and Crescendo Pedals.

This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of

HALL & LABAGH,
Nos. 86 & 88 Wooster street, New York.

December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

Piano Forte Warerooms, Bible House.

N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,

oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.

oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.

mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTUrer, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.

m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:

No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to

mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.

a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.

m1-1y*

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER AND RETAILER OF SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., Nos. 87 and 89 William street, near Maiden Lane, New York. je14-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

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Recording Secretary—Theo. R. McIlwaine, No. 43 Chambers street.
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Treasurer—Charles G. Till, No. 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

LIFE AND FIRE INSURANCE.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY, LONDON AND AMERICA.—Capital, $3,000,000, with a surplus of $2,489,000, $100,000 of which is deposited with the Comptroller of the State. This Company offers the following among other

ADVANTAGES TO INSURERS.

Low rates of insurance without profits.
Loans granted on policies.
Half of premium may remain on Loan.
No extra charges for crossing the Atlantic.
The security of a large capital.
California, Australia, and special risks taken.
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Large bonuses on policies on the mutual scale.

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John C. Cheeseman, Esq., M. D., 473 Broadway.
F. U. Johnson, Esq., M. D., 762 Broadway.

GEO. M. KNEVITT,

dec27-4t Agent of the United States, No. 65 Wall street.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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A. B. HODGES, President.
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W. Mulligan, Secretary.
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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

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THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.

feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK.—Office (Ocean Bank Building), corner of Fulton and Greenwich streets. Cash Capital, $200,000. Insurance against loss or damage by Fire.

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DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

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Also, a large assortment of Plain and Fancy

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Made up in the latest and best styles, and of the best material.

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Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.

dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK. —G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gents' Furnishing Goods. ☜

sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street. which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,

mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of his former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

The Church Abroad.

England.—The Bishop of London has rallied slightly, but is still considered to be in a very precarious state. The *English Churchman* states that the Bishop had been removed to Hampstead, in hope that the change of air might be of benefit.

The decision in the Consistory Court in the cases of St. Paul's, Knightsbridge, and St. Barnabas', Pimlico, has excited a strong feeling of indignation among earnest and devoted Churchmen. A subscription is proposed to provide a defence fund.

At a meeting of the London "Church Union," the following resolution, with reference to the above case, has been adopted and published:—

> That the Committee learn with satisfaction that, in the causes of Westerton *v.* Liddell, and of Beal *v.* Liddell, it has been determined to carry the appeal against the judgment of Dr. Lushington to the Arches' Court, and, if necessary, to the Judicial Committee of the Privy Council. They feel strongly that this judgment, founded as it is upon erroneous assumption of fact and constituting an act of individual legislation rather than a sound interpretation of existing law, must, although it affects no point of Faith or Doctrine, be deeply offensive to the religious feelings of English Churchmen, especially in the outrage which it offers to the distinguishing symbol of Christianity. They invite the serious consideration of the Country Unions to this important subject, and rely upon their co-operation in carrying out the proceedings which may become necessary.
>
> 1, Adam street, Adelphi, Dec. 11, 1855.

We perceive, from a number of letters published in the *Guardian*, in reference to the recent decision against the churches of SS. Paul and Barnabas, that a very strong feeling has been aroused. One writer, who signs himself "A Layman," says:—

> I see no reason for looking upon Dr. Lushington's judgment in the St. Barnabas' and St. Paul's case otherwise than as the opinion of a gentleman of the *last* generation upon a question which is the growth of *this* generation. His mind cannot take it in. He is to a religious question of our day what Lord Eldon would be to a political one. The judgment is wordy and unreadable, and is weighty by aid of dulness rather than of learning. I know something of the strength there is in the present effort within the English Church to give to the worship of God its proper dignity and due place, and I know that there are not a sufficient number of Mr. Westertons, even if assisted by Dr. Lushington, to put it down. Let it be repressed a little at one point, and it will start up with increased strength at a dozen other points. It is an old story over again. Like all that is true and real, it thrives on opposition. There may seem to be puerilities on the surface of the movement; there is a true brave heart beneath it all, which will grow stronger and healthier as the contest goes on. The last generation, in its earnestness in another direction, nearly drove all idea of worship out of our churches. We have made up our minds, and intend to be *as* earnest, if possible, in restoring a better balance. Only let us get rid of all excessive private feelings about particular churches, and make a great English Church question of it, and there is no doubt of the result."

"A Constant Reader," after remarking on the proposed removal of altar-crosses, &c., says:—

> A cross inside a church, on the screen, may be a novelty; but to object to this, while all parties in the Church approve of them externally, is an absurdity; and if Mr. Westerton imagines this decision will decrease Churchmen's respect for this most appropriate symbol of our holy faith, he will be mistaken; between this Advent and Passion-week tens of thousands will have the cross placed on their Prayer Books and Companions to the Altar who never thought of the question before; and as the Gorham question more firmly planted the Church's doctrine of Baptism in the minds of millions, so will this decision rivet more firmly our determination never to be ashamed of the cross, and also to let our neighbours see that we are not ashamed of it.

Another writer names some of the expedients that are likely to be resorted to, in case of the removal of the credence from the churches:—

> In some churches a basket on the floor beneath the communion table—in some an adjoining pew—in others the cover of the parish-chest—has served the purpose of a credence. All these must be regarded as so many extemporised credences, but who will say they are as suitable to the purpose as the obnoxious credence-table? That the silence of rubrics or canons about any article of church furniture is presumptive proof against it, none would more readily deny than some of the instigators of the late prosecution.

A very excellent suggestion is made by another correspondent. It is, in full, as follows:—

> The recent defence in the Consistory Court has doubtless been attended with great expense, and the forthcoming appeal—or it may be, appeals—will certainly add to such expense considerably. Should not the Church, then, come forward and support those of her members whose delight it is to honour God, and rightly adorn the house where He hath chosen to dwell. The proper celebration of services and of feasts, the observance of fasts, and the decorations consequent on both, are not surely matters confined to St. Paul's and St. Barnabas'; and when lukewarm members (and they can only be members in name) seek to overthrow their Church's outward splendour, she is naturally indignant and jealous, and would support to the best of her power those of her body who protect her rights. The drift of my letter, however, is to suggest that a committee of Churchmen be formed, and subscription-lists opened to insure the Rev. Mr. Liddell and his right-minded churchwardens from pecuniary loss.
>
> Advent, 1855. Ad Majorem Gloriam Dei.

The Convocation of the prelates and clergy of the province of Canterbury has been prorogued by the Vicar-General, Dr. Twiss, under a Commission from his Grace the Archbishop of Canterbury, Primate and Metropolitan, pursuant to the Royal writ, to Friday, February 1, 1856.

We find that the question of coadjutor bishops, as a legitimate part of Church government, has been discussed in the *Guardian*, with a desire that the office may be revived, to meet the inconveniences of very aged or infirm prelates.

The fine old parish church of Sheffield is to have its chancel thrown open, by the removal of the organ and screen; and the structure will be otherwise improved, at a cost estimated at about £500.

We learn that the library of the late Rev. Dr. Routh, President of Magdalen College, Oxford, consisting of 20,000 volumes, has arrived in Durham, and been added to the University Library, pursuant to his will.

Among other improvements going on at Canterbury Cathedral, is the erection of a new and superior clock, the dimensions of which are as follow: frame of clock, 9 feet 4 inches; weight, 2 tons; main quarter and striking wheels, made of gun metal, each 24 inches in diameter; going main wheel, 16 inches in diameter; escapement dead beat pin wheel, 10 inches in diameter, with 60 half cylinders; weight of pendulum ball, 460lb. It will strike the quarters on the first and fourth bells, and hours on bell "Dunstan," weighing 7500lb.

Intelligence has been received that Dr. Macdougal was consecrated first Bishop of Labuan, on St. Luke's day, Oct. 18th, in the Cathedral of Calcutta.

The Deanery of Down, (Ireland,) has become vacant by the death of the Very Rev. Theophilus Blakely, who died last week in Dublin at an advanced age.

A new case of alleged heresy is under cognizance at Oxford. It is stated that Dr. Macbride, the Principal of Magdalen Hall, and the Rev. Mr. Golightly, of Oriel College, have lodged with the Vice-Chancellor of the University, a formal complaint against a work of the Professor of Greek, Mr. Jowett, as seeming to deny the doctrine of the Atonement.

Scotland.—New vigour and life appear to have been latterly infused into the Scotch branch of the Anglo-Catholic Church, if we may judge by the steps now being taken to reconstitute several ancient dioceses, and to establish missions. At the visitations of the Bishops, moreover, the clergy collected together on those occasions, not contenting themselves with the mere delivery of formal reports, have taken into consideration the means of giving more efficiency to their labours. The existence of Presbyterianism as the established form of religion, would seem, through the influence arising from the proximity of the richly endowed Churches of England, to have operated discouragingly on the minds of the Scottish Episcopal Clergy; but now that their attention is fully directed to the inherent efficiency of those principles which the Church enshrines, without political or governmental patronage or interference, her ability to supply all spiritual wants, and to meet all necessitated requirements, a vigour is displayed worthy of the importance of the issue brought into view; and though for years to come, Royalty may give the sanction of its presence in representative form to a Presbyterian Assembly, the Church will not be the less conspicuous, affording, we hope, to English ecclesiastics, evidence of the greater power that accrues from her entire separation from the secular authority.

The World Abroad.

Great Britain.—The Queen and Prince Albert, accompanied by the royal children, (excepting the Prince of Wales, who remained at Windsor,) had gone to Osborne, Isle of Wight. It was expected the Court would remain at Osborne for about ten days, when the Queen would return to the Castle for the Christmas holidays.

It is stated that her Majesty has commanded the publication of the sermon preached by the Rev. Mr. Caird, of Errol, in Crathie Church, in October last, during her Majesty's sojourn at Balmoral. The sermon is entitled, "The Religion of Common Life."

It is understood that the Duke of Newcastle has been offered the Garter, vacant by the death of the late Duke of Somerset.

The London *Record* calls attention to the rumour that the King of Sardinia is contemplating a matrimonial alliance with the Princess Mary of Cambridge, and observes that, although his Majesty is spurned by the Pope, "he is still an adherent of apostate Rome;" and that such being the fact, such an alliance cannot be sanctioned by her Majesty, without whose permission it cannot take effect.

The Government *Gazette* contains an order in Council, granting permission to the Bank of England to issue additional bank-notes, beyond the fourteen millions prescribed by the Act, to the amount of £475,000, being within two-thirds of £712,623, the value of notes discontinued to be issued by private banks since 1844.

Jenny Lind (says the London *Guardian*) is once more amongst us, and singing in oratorios, a class of music peculiarly suited to her great natural gifts. We hear with pleasure, and on authority that we can rely, that her voice is by no means less resplendent than when she first appeared amongst us, now seven years since; indeed, if any change has taken place, the lower notes have greater fulness.

It is estimated that upwards of £300,000,000 has been spent upon the railways of the United Kingdom, and unless certain recent disclosures should have the effect of checking further investments of that description, the next few years would, in spite of the war, probably see the amount considerably increased.

The "Victoria," a first colonial war steamer, has just been built for the Victoria Government, Australia, and called at Southampton last week *en route* to her destination. She is a screw steam-sloop, of most beautiful model, and is pierced for eight guns.

It is mentioned that the grocers of Newcastle and Gateshead have contributed £477 to the local charities, in lieu of the practice, which was to be abandoned, of giving Christmas boxes to their customers.

Colonel Bloomfield, who was lately despatched by the British Government to Moldavia, on business connected with the arrest of Colonel Turr, died almost suddenly on the day after his arrival, as is understood, from the fatigues of his journey.

It is stated that Miss Catherine Sinclair, the authoress, has sent 700 volumes of her own works, seventeen sets of chessmen, 100 draftboards, and fifty sets of draftmen to Lord Panmure, to be forwarded to the army in the Crimea.

Cardinal Wiseman has been delivering a course of lectures at Moorfields Chapel, London, in defence of the Austrian Concordat.

We find that the Reformatory School movement has at length been taken up by the Roman Catholics of London and of the central districts. A large house adjoining the Training College at Brook-green, Hammersmith, has been taken by Lord Edward Howard, and other private individuals, and is now being adapted for the reception of some twenty-four inmates, who, of course, will be mostly poor Irish Roman Catholics.

Our readers will remember the extraordinary case of a "missing clergyman." The *Gloucestershire Chronicle* states that the explanation of the affair, which has unfortunately attracted so much public notice, is as follows:—It is said that some expression fell from the lips of the intended bride during the last interview which was misconstrued by the gentleman into something like a regret at the step she was about to take, and that, without even seeking an explanation, he pondered over the words, which preyed upon his mind, as he walked into Gloucester, and got worked up into such a state of distraction that nothing could satisfy him short of flight. He now writes (from America), in the deepest agony of despair, regretting the pain which he has caused to all parties concerned—confessing, on cooler reflection, that he had put a wrong interpretation upon the words then uttered, and taking all the blame upon himself.

It is notified that the convict bankers, Messrs. Strahan, Paul, and Bates, have been removed to Millbank Penitentiary.

The Bank of Ireland, at the recent half-yearly meeting, declared a dividend of 4½ per cent. for the year, leaving a surplus of £15,000 to be added to the rest.

Advices have been received of the death of the eldest brother of the house of Rothschild, at Frankfort, on the 6th inst.

France.—The Ottoman Ambassador at Paris has notified to Prince Napoleon that the Sultan, desirous of giving a proof of his gratitude to the French army, offers to his Imperial Highness all the articles sent by the Ottoman empire to the Paris Exhibition of 1855, to be sold for the benefit of the widows and orphans of the army in the East.

Sweden.—It is reported, that a treaty of adhesion to the alliance has actually been signed between France and Sweden, and only awaits the exchange of ratifications.

Austria.—We learn from Vienna that Count Coroini will not return to Bucharest, and that the Austrian command to the Principalities will be conferred upon another General. The Government has forbidden the export of horses, also of sulphur, saltpetre, and lead, excepting to Wallachia. The entire Austrian army, with the exception of the forces in the Danubian Principalities, is to be immediately reduced to the peace standard.

Russia.—Russia has opened subscriptions for a loan of 50,000,000 of roubles. The loan is a 5 per cent. stock. offered at 86. It is stated that one-third of it will be offered in Berlin, one-third in Hamburgh, and the remainder in Amsterdam.

The War.—The *Pacific* brought news that Kars had capitulated to the Russians, but not one word of detail, excepting that Gen. Kmety and another officer effected their escape with the object of hastening the advance of Omar Pacha. The English Government again admits the catastrophe, but is obstinately silent as to particulars. The garrison of Kars numbered 8,000 men, and the English officers within the city were Gen. Williams, Col. Lake, Major Teesdale, Captain Thompson, Lieut. Churchill, and Dr. Sandwith,—all now prisoners of war. A despatch from Gen. Pelissier to the following effect had been received in Paris:—"Sebastopol, Dec. 8th.—Between two and three thousand infantry and four and five hundred cavalry have attacked Orkoustaskvada. After an hour's sharp firing the enemy beat a retreat, leaving in our hands about thirty prisoners, of whom two are officers, besides killed and wounded, the number of whom is unknown at present. Our loss is insignificant." Omar Pacha was on the banks of the Mavani, three hours march from Kutais, awaiting the arrival of Mustapha Pacha's division and the Egyptian division, 13,000 strong, which had been employed at Eupatoria, and was ordered from thence to reinforce him. Omar was expected to be able to advance by the 11th inst., but the Russians were in force before him, Prince Bebutoff having established his head-quarters at Kutais. Selim Pacha, with a large convoy of provisions, was ready to advance to the relief of Kars, but had not done so until too late.

Peace rumours still prevail. It appears quite certain that negotiations for peace were going on. The London *Press* (an accredited organ of the Derby party) says:—"The Allies on the one side, and Russia on the other, now thoroughly understand each other's position, can compute their respective forces, and know with tolerable precision what are the objects in dispute. If the desire for peace be mutual, and the outlines of a settlement be arranged, ordinary good faith, with ordinary prudence on the part of the negotiators, can scarcely fail of being attended with success."

Clergy of the Protestant Episcopal Church.

IN THE CITY OF NEW YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Potter, D. D., Right Rev. Horatio, Provisional Bishop, 33 West Twenty-fourth street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, 333 Sixth street.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 West Thirty-seventh street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 1 St. Mark's Place.
Dix, Rev. Morgan, 137 Hudson street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 11 Bible House, and 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
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Gallaudet, Rev. Thomas, 14 Irving Place.
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Henry, D.D., Rev. Caleb S., 262 West Twentieth street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 21 West Thirtieth street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morgan, Rev. John, 72 East Fourteenth street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Ogilby, Rev. F., 139 Hudson street.
Parker, Rev. Benjamin C. C., 114 East Broadway.
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Phelps, Rev. C. E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Benjamin F., 158 West 50th-street.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Vinton, D. D., Rev. Francis, Mission Office of St. Paul's Chapel, 31 Vesey street—House, Grace Court, Brooklyn.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.
Young, Rev. J. Freeman, 139 Hudson street.

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cornell, Rev. J. F. D., corner of Nostrand and Willoughby sts.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place
Embury, Rev. Edmund, 157 South Ninth street.
Gardiner, Rev. Charles H., 32 Johnson street.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 291 Jay street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street
Schroeder, Rev. John F. Jun., } 493 Atlantic street
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Clark, Rev. John W., Hoboken.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

Clerical Changes.

The Rev. R. M. Abercrombie, rector of St. John's Church, Clifton, Staten Island, has received and accepted a call to Christ Church, Hartford, Connecticut, and will enter upon his duties the first Sunday in February.

Married.

On the 27th ult., at Butternuts, Otsego county, by the Rev. D. E. Barr, Andrew D. Jackson to Cornelia, eldest daughter of Eli Clinton, Esq., all of Butternuts.

On the morning of the 29th of December, at the Church of the Holy Communion, by the Rev. Justin Field, Edward L. Field and Josephine F. Wardell, daughter of the late Owen Wardell, of this city.

Notices.

Memorial Church of Bishop Wainwright.—The ladies who interested themselves last spring in raising means for establishing a Free Church as the most appropriate monument to their deceased friend and father in God, Bishop Wainwright, after making encouraging progress in the work, were advised that, owing to the then state of embarrassment in money matters and the extreme suffering among the poor, it was best to intermit their labours for a season. They did so. But the difficulty being now removed, they return to their work, and in this appeal, which they address to the Church at large, they ask for the means of accomplishing it. They have already secured the sum of $11,000, and the requisite land for the edifice has accordingly been purchased, which the subscriptions already made will pay for.

They need now the means of placing upon that land an appropriate edifice, to be for all time to come a Free Church in the communion of the Protestant Episcopal Church of the United States, and to be known as the Memorial Church of Bishop Wainwright. Love for the Church, and respect and affectionate regard towards the late Bishop, will, it is the hope and belief of those who address you, induce you to aid this effort. By order, Mrs. M. E. Bleecker, Secretary.

New York, January 1, 1856.

Subscriptions, as will be seen by advertisement in another column of this paper, may be sent to Mrs. Henry A. Coit, No. 55 Clinton Place, or to Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway.

Free Church.—With the approval of Bishop Potter and the local clergy, an edifice for the Church of the Good Shepherd is in process of erection in Fifty-fourth street; and the rector herewith returns his grateful thanks to those friends who have aided the enterprise hitherto. He especially desires to express his acknowledgments to those who encouraged the late Fair at Astor Place.

Some $1,500 are still needed to prepare the building for public worship, and for the daily ministrations to the spiritual and temporal wants of the poor contemplated in its arrangements.

Christians, hear the humble call,
Give a beam, a stone, a nail,
Plant a rafter on the wall,
Say the feeble shall not fail!
Fathers, brothers, sisters, all,
Bid the Ark of God prevail!

Ralph Hoyt, care of T. N. Stanford, Esq., No. 637 Broadway.

Lectures.—P. E. Brotherhood of N. Y.—The Fourth Lecture for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, the 8th inst., at 8 o'clock, by the Rev. Thomas W. Coit, D. D., LL. D., rector of St. Paul's Church, Troy. Subject: *Ethics*. Admission 25 cents.

St. Ann's Church for Deaf Mutes, in the University.—With the design of becoming self-supporting, this parish desires the active co-operation of all who are willing to aid the rector in his plans for the benefit of the deaf mutes of this city and vicinity. The services, therefore, are *with the voice* in the morning, *by signs* in the afternoon, and on the last Sunday of the month full Evening Service *with the voice.* On Sunday evening next, the 30th inst., the Rev. Mr. Hart, rector of the Church of the Advent, is expected to preach.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of the Church of the Ascension, on Tuesday evening next, the 8th inst., at 7½ o'clock.

Thomas P. Cummings, Recording Secretary.

New York, January 3, 1855.

General Protestant Episcopal Sunday School Union and Church Book Society, No. 637 Broadway, New York.—At a meeting of the Executive Committee, held on the 6th of November, 1855, Mr. Harvey Colburn was appointed Agent, in the place of Mr. Daniel Dana, Jr., resigned.

All orders and other communications on the business of the Society should be addressed hereafter to H. Colburn, Agent, No. 637 Broadway.

dec20-1m John W. Mitchell, Treasurer.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

For the Benefit of the Free Church of the Holy Innocents and its Poor.—Mr. Fountain, No. — Broadway, near Bleecker street, has kindly consented to act as agent for the sale of articles for the above object, and ladies will find at his counter Children's Clothing, and a variety of useful and ornamental articles. Orders respectfully solicited. The ladies of the parish invite the charitably disposed to co-operate with them by sending articles suitable for sale to the residence of the rector, No. 101 West Thirty-sixth street.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

Business Notices.

Thomas Dugan, General Furnishing Undertaker,
Office, No. 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜ nov8-3m

Piano Fortes, Melodeons, Musical Instruments, and Music.—Jacob Chickering's (Boston) *unrivalled Pianos, Bennett & Co's Pianos, with Hall's Celestial Attachment,* Goodman and Baldwin's Melodeons, and a fine assortment of all kind of Musical Instruments and Music, are now offered at lower prices than can be furnished at any other house in this city. Second hand Pianos from $45 to $150; and new Pianos from $175 to $600.

Orders from the country solicited, and a full guarantee in all cases given, and perfect satisfaction to the purchaser.

The world is challenged to produce a more perfect toned instrument than those made by Jacob Chickering.

A. P. HIGGINS, (Successor to Bennett & Co.)
dec27-3m No. 300 Broadway, N. Y.

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash.

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:

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Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
PANTS.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
VESTS.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	$2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice. nov22-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

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T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by LYON & LAMB,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Advertisements.

THE LADIES' MEMORIAL OF BISHOP WAINWRIGHT.—A CHURCH WITH SEATS PERETUALLY FREE.—(*Extract from the Circular.*)—It is believed that no more fitting or grateful memorial of our deceased Bishop could be devised than by building in a needy portion of our city an Episcopal Church, of which the seats should be forever free. This labour of love and gratitude has been undertaken by the ladies of the diocese. It is intended to build the church on Troy street, near Greenwich Avenue, where lots have been procured for the purpose. There is in this vicinity a dense population, among whom are numerous emigrants from Europe accustomed in their own land to the beautiful order and devotions of our Church, and eager to resume their connection with it, if only the opportunity be afforded them. The means are now needed for placing upon the land a plain and appropriate edifice. In order to accomplish this work, we rely upon obtaining a sufficient number of subscriptions of $15 at one time, or $5 per annum for three successive years. Subscriptions may be sent to the Treasurer, Mrs. Henry A. Coit, No. 55 Clinton Place, or left at Mr. Stanford's, (late Stanford & Swords,) No. 637 Broadway. By order, Mrs. M. E. BLEECKER, Secretary,
New York, January 1, 1856. No. 219 West Fourteenth street.

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WANTS.

GOVERNESS.—A LADY RESIDING IN SOUTH BROOKLYN, wishes for a situation as Resident Governess, or would take visiting tuitions, to give instruction in English and French. Direct A. M. R., office of this paper. dec20-3t*

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21-tf ROBERT NISBETT.

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je21-1y

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